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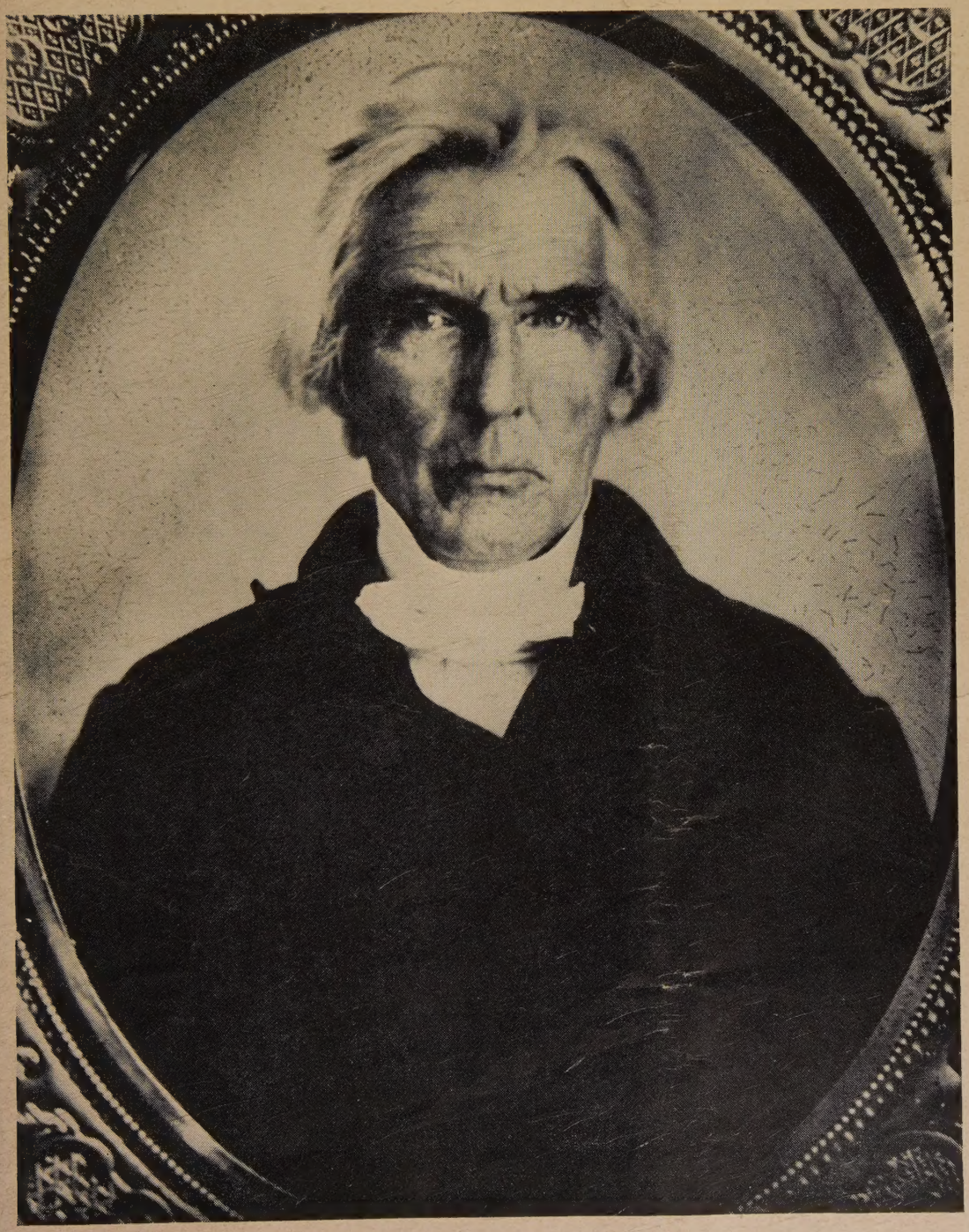

Ambrotype of Alexander Campbell, about 1854

Alexander Campbell As A Preacher
A. W. FORTUNE

☆

Oklahoma City Convention Program

☆

Singing Silhouettes
MRS. R. R. COBBLE

☆

Churches in The Orient Seek Union

☆

SEPTEMBER 1950

☆

Price 20 cents

September, 1950

Vol. 32 No. 8

WORLD CALL

International Magazine for Disciples of Christ

The Cover

This month's cover is a reproduction of an ambrotype of Alexander Campbell made about 1854, now in the collection of the Historical Society of Disciples of Christ at Canton, Missouri.

The story of the ambrotype is told on page 15 by the nationally known photographer, George J. Kossuth, of Wheeling, West Virginia.

On page seven there appears an article by A. W. Fortune on "Alexander Campbell As a Preacher." A special emphasis of this number is on the Christian ministry.

Hidden Answers

1. In what country is the game *Kabor-di* played?
2. What is the high point of a Mexican church convention?
3. How many of the 12 organized churches in Japan are self-supporting?
4. When does the African sing?
5. How many members are there in the Kagawa family?
6. What was the basis of A. Campbell's preaching?
7. Name some examples of Jesus' personal counselling with people.
8. What is needed by a rural community minister to fit him for the task?
9. From what kind of churches do ministerial students come?
10. With what should a church provide its minister?

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Contents

Editorials 5
An Expanding Christian Fellowship, *Editorial Correspondence* . . . 6
Alexander Campbell as a Preacher . . . . . *Alonzo W. Fortune* 7
The Personal Ministry . . . . . *Robert A. Preston* 8
Singing Silhouettes . . . . . *Alice Cobble* 10
Japan Calls . . . . . *Virgil A. Sly* 12
When Is the Rural Minister Educated . . . . *Seth W. Slaughter* 14
A. Campbell Ambrotype . . . . . *George J. Kossuth* 15
Convention the Mexican Way 16
Discovering Tomorrow's Ministers . . . . . *Robert W. Burns* 17
The Church Must Care . . . . . *D. Ervin Sheets* 19
Churches in the Orient Seek Union 21
International Convention Program 22
How Opportunity Came to an Indian Schoolboy . *Frances W. Gamboe* 24
Five Retire from India, China, Congo Missions 27
Churchmen Bring Stewardship to National Council of Churches . . 27
World Call Ten Percent Legion 28
Fellowship in Study . . . . . *Florence M. Sly* 31
N.B.A. Dedicates New Buildings 42
Kite Flying Is Still a Favorite Sport . . . . . *Pauline Starn* 44
Joy and Recovery Comes to a Little Girl 46
Congo Missionary Sees Disciple Chaplains in Germany . *Edna Poole* 47

Regular Features

Global Highlights 2
Beneath the Spire 4
Social Trends 18
Book Chat 20
Crusade Progress 26
Classroom and Campus . . . 32
Youth and Missions 34
Adult Missionary Study . . . 35
Echoes from Everywhere . . 36
Worship Service 37
In Memoriam 37
News Room 38
Here and There 48

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WORLD CALL

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Global Highlights

News of the World Through the Eyes of the Church

Disciples Name New Higher Education Head

INDIANAPOLIS.—Sept. 1, Harlie L. Smith, former president of William Woods College, Fulton, Mo., will become president of the Board of Higher Education of the Disciples of Christ.

Dr. H. L. Smith

Former head of the department of education of Culver - Stockton College, Canton, Mo., Dr. Smith became president of the Board of Higher Education in 1939. He resigned in 1941 to head the Missouri Women's College.

Dr. Smith holds degrees from Transylvania College and The College of the Bible, Lexington, Ky. He is past president of the Council of North Central Junior Colleges, member of the Commission on Colleges and Universities of the North Central Association of Colleges and Secondary Schools, and a past governor of Kiwanis International.

Federal Council Endorses UN Action

NEW YORK (RNS).—Full endorsement of the United Nations' "prompt and vigorous action" in the Korean conflict was voiced here in a statement issued in behalf of the Federal Council of Churches by Bishop John S. Stamm, president.

"We urge," it said, "that our churches during these critical days offer special prayers of intercession to Almighty God, ruler of men and nations, that the United Nations may be upheld and that peace with justice for which it stands may be established."

(Note: Action of the Central Committee of the World Council of Churches with respect to Korea is reported in the editorial correspondence on page six in this issue.)

Pacifist Group Scores Korean Policy

NEW YORK (RNS).—A statement signed by 30 churchmen and peace workers and released here by the Fellowship of Reconciliation scored intervention of the United States in Korea. Calling for a policy of "mediation and persuasion," the group deplored the action of the United Nations Security Council in asking military assistance for South Koreans.

The present policy, the statement added, "deprives the UN of the moral force which it might exercise if it resolutely refused to be drawn into the big-power conflict." It called on all involved to cease fire and proposed mediation by leading citizens of the world on the basic issues in the East-West war.

Brethren Bring German Students to America

ELGIN, ILL.—One hundred fifteen German high-school students arrived in New York July 5. July 10, 85 more followed. These students are staying in the United States for a year's study under the direction of the service commission of the Church of the Brethren.

They will live in Christian homes and attend school. The purpose of the project is "to promote better international understanding through giving these students an insight into our church, school, and home life."

(Note: Disciples of Christ are entering this program. Information is provided local groups through the office of the department of social welfare, The United Christian Missionary Society, 222 S. Downey Ave., Indianapolis, Ind.)

Disciples Name New Director Student Work

INDIANAPOLIS.—Parker Rossman began his work as national director of student work with The United Christian Missionary Society in July. He succeeds John McCaw, who resigned to become dean of the Bible College of Drake University.

Mr. Rossman, graduate of the University of Oklahoma, holds his B.D. degree from the Divinity School, University of Chicago. He is completing work toward his Ph.D. at Yale Divinity School. Mr. Rossman will continue his present work as associate executive secretary of the United Student Christian Council until Jan. 1.

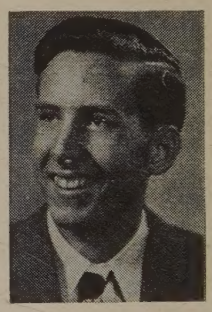
Until Mr. Rossman can devote full time to his new position, Margaret Long, special assistant in the Student Work Office for the past year, will be associate director.

Special Days

Sept. 3—Labor Sunday
Sept. 10—Go-to-College Sunday
Sept. 17—Pre-convention Registration Sunday
Sept. 24-Oct. 1—Church Program Week (Religious Education Emphasis)

Parshad Winners

Carol Hoff



C. E. Wilson

CHICAGO. — Carol Louise Hoff, Presbyterian, U.S.A., Phoenix, Ariz., and Charles E. Wilson, Jr., Disciples of Christ, Oklahoma City, Okla., are winners of the two national Parshad Youth Week awards.

They will each receive $400 a year for four years to the college of their choice and annual attendance at one of seven summer regional planning conferences of the United Christian Youth Movement. Mr. Wilson enters Phillips University, Enid, Okla., this fall. Miss Hoff enters Occidental College.

The scholarships are made possible by Alfred H. Avery, Methodist layman of Malden, Mass.

Dr. Kagawa Reports On Japan's Needs

NEW YORK (RNS).—Dr. Kagawa, here for an extended tour of America, told a group of church officials and mission leaders that American laymen are as badly needed in Japan as missionaries. "Encourage those who are retired from business and

are looking for a worth-while way to spend the rest of their lives."

Dr. Kagawa expressed the view that communism is on the decline in Japan and will not be stimulated by the Korean crisis. He attributed this partly to the "errors and mistakes" of the Japanese Communists, and to the cooperative movement, especially among laborers and farmers.

Baptists and Disciples Hold Joint Conference

GREEN LAKE, WIS. (RNS). — A joint conference of Disciples of Christ and American (formerly Northern) Baptists met here to "explore further ways of cooperation, mutual fellowship, and Christian service" between the two faiths.

Recommendations proposed pulpit exchanges, exchange of Sunday school teachers, joint retreats for clergymen, simultantous state conventions, joint young people's work, publicity for joint meeting achievements, merger discussions in church-related colleges and seminaries, and a $50,000 merger budget to be raised by individual contributions.

The two communions plan simultaneous conventions in Chicago in 1952.

Seward Hiltner Joins Chicago Faculty

CHICAGO. — Seward Hiltner will join the Federated Theological Faculty of the University of Chicago Sept. 1, as associate professor of pastoral theology. This faculty serves Chicago Theological Seminary, Disciples Divinity House, Meadville Theological School, and the Divinity School of the University of Chicago.

Mr. Hiltner has served the Federal Council of Churches as secretary of the Commission on Religion and Health since 1938 and the Department of Pastoral Services since its creation in 1946.

Japan Christian University Contest Is Announced

NEW YORK.—A young man and a young woman, 18 to 24 years old, will go to Japan during the summer of 1951 to represent youth of the United States and Canada who have contributed to Japan International Christian University at Mitaka.

The two young people will be chosen in a contest open to all contributors. Each contestant will write a speech for the presentation of a scroll bearing names of contributors. The contest closes Dec. 30, 1950. Information can be secured from International Christian University Headquarters, 44 East 23rd St., New York 10, N. Y.

World Council Ecumenical Service

(RNS Photo)

Delegates from 18 countries, attending the third annual meeting of the Central Committee of the World Council of Churches, participated in the processional prior to an ecumenical service held in Timothy Eaton Memorial Church in Toronto, Canada.

Plan Fund Drive for Vellore Medical College

NEW YORK.—The board of Vellore Christian Medical College, Vellore, India, in its annual meeting here planned to launch a five-year campaign to raise $1,000,000.

One-fourth the sum is expected from cooperating mission boards supporting the College; the remainder from individuals and foundations.

Disciples of Christ support this medical training school through The United Christian Missionary Society. Dr. Victor C. Rambo is a member of its staff.

United Nations Week October 16-24

NEW YORK. — The Church Peace Union, 170 East 64th Street, New York 21, N. Y., has prepared an 8-page leaflet, "Program Suggestions for Churches, Synagogues and Other Religious Organizations," as a practical guide for the observance of United Nations Week in churches Oct. 16-24.

The Peace Union urges local communities to enlist spiritual and moral forces for the UN. Single copies of the leaflet are sent on request. Quantities cost one cent each.

Baptist Congress Adopts Religious Freedom Manifesto

CLEVELAND (RNS). — By unanimous standing vote, delegates to the Baptist World Congress here adopted a manifesto calling for the universal abolition of religious discrimination.

The manifesto gave support to the Universal Declaration of Human Rights, as adopted by the United Nations, and appealed to all nations to demonstrate their support by ratifying the Covenant designed to legalize that document.

Religious Journalism Loses Two Leaders

CHICAGO. — Religious journalism lost two brilliant leaders recently in the tragic passing of Dr. David D. Baker, editor of the *Messenger* of the Reformed and Evangelical Church, and James O. Supple, religion editor of the Chicago *Sun-Times*.

Dr. Baker, who was president of the Associated Church Press (ACP) with which WORLD CALL is affiliated, lost his life in an automobile accident while on his way to the meeting of the General Synod of his church.

Mr. Supple was one of four newsmen aboard a plane which plunged into the ocean on its way from Tokyo to Korea. Three years ago Mr. Supple, a Roman Catholic, was

given an award by the (Protestant) ACP for the "contribution to religious understanding" made through his editorship. His reports on the 1948 Amsterdam Assembly were widely praised for accuracy and understanding in reporting.

Dr. Baker, formerly a mission teacher, had brought the *Messenger* to a position of great respect in the journalistic field. He will be succeeded in the presidency of the ACP by Dr. Harold E. Fey, vice president.

Dr. S. M. Berry Is Peter Ainslie Lecturer

GRAHAMSTOWN, SOUTH AFRICA.—Dr. S. M. Berry of London delivered the Peter Ainslie Memorial Lecture on Christian Unity at Rhodes University here Aug. 9.

Dr. Berry is general secretary of the International Congregational Council.

The Peter Ainslie Memorial Lectures were founded in 1949 by the Association for the Promotion of Christian Unity, organized by the Disciples of Christ. The lectureship is administered by an interdenominational committee of Disciples and the Christian Council of South Africa.

Name Commission to Study Implications of Bombs

NEW YORK (RNS).—The Federal Council of Churches has named 19 prominent theologians, educators and lay experts to a Commission of Christian Scholars who will "study the moral implications of area bombing and the military use of nuclear bombs and other weapons of mass destruction."

Bishop Angus Dun, chairman, said the Commission will ask itself "what conceivable decisions or actions could be taken by Christian individuals or groups seeking in sincerity to do the will of the Father or our Lord Jesus Christ in our world today."

Vellore Board Will Raise Million Dollars

NEW YORK.—A five-year program to raise $1,000,000 for buildings and equipment at Vellore Christian Medical College and its affiliated hospital in South India was approved here in the annual meeting of the College board.

Vellore is supported by some 40 Protestant groups in North America, Britain and Australia. The new program will enable Vellore to meet requirements of Madras University, which has granted the College recognition.

Disciples share in Vellore's support. Dr. C. M. Yocum is one of its directors, and Dr. Victor Rambo, medical missionary, is a member of its staff.

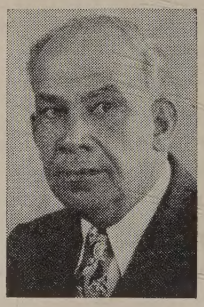
"Religious Teaching—Vital to the Nation"

CHICAGO. — The International Council of Religious Education has issued the call to 46,000,000 Protestants in United States and Canada to observe Religious Education Week, Sept. 24-Oct. 1, with the theme, "Religious Teaching—Vital to the Nation."

Roy G. Ross, Disciple and general secretary of the Council, issued the call for observance, saying: "A century and a half ago, though small in numbers and poor in resources, we were rich in faith and spiritual idealism. Today we are as giants among the nations of the earth. It is not clear, however, that we have grown comparably in religious faith and in the things of the spirit."

Beneath the Spire

BLAIR THEODORE HUNT, for more than 30 years pastor of Mississippi Blvd. Christian Church, Memphis, Tenn., has received many outstanding honors in his city. One of his latest was the Omega Psi Award, given for making the greatest contribution, as a Negro, to the city of Memphis.



Mr. Hunt

A native of Memphis, Mr. Hunt was one of the first college-educated Negroes to teach in the Memphis public schools. The climax of his teaching career came when he was made principal of Booker T. Washington High School, largest Negro school in the "Mid-South." His graduate studies were at Harvard University.

* * *

LEE E. CANNON, modern languages professor at Hiram (Ohio) College, was graduated in 1906 from Eureka (Ill.) College where he taught, 1907-15. He went to Hiram in 1916. His wife, the former Irma Davidson, assistant professor of English and German at Hiram, is a 1908 Eureka graduate.

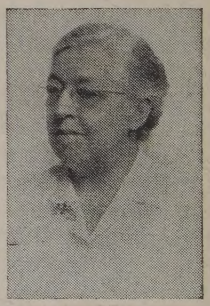
Prof. Cannon

W. H. Cannon, 86, minister for 60 years, is Prof. Cannon's father. Born in Des Moines, the professor expects to retire in 1956 when 70. For about 30 years he has been a deacon in the Hiram or Eureka Christian churches. He writes book reviews for *The Christian Century* and the Cleveland *Plain Dealer*. Hobbies are fishing in Maine and golf.

The Cannons' daughter, Charity, Hiram graduate, holds a Ph.D. degree, has taught in several colleges; her husband is Prof. Sumner Willard of Vermont University.

* * *

MRS. HUGH B. KILGOUR is chairman and one of five Disciple representatives on the Women's Inter-Church Council of Canada. Formerly, as Louise Cory, she was a missionary to China. She is now chairman of the All-Canada Disciples' Women's Missionary Committee.



Mrs. Kilgour

In addition to these outstanding positions, Mrs. Kilgour is busy at Hillcrest Church, Toronto, where, with her husband, she ministered five years. At present he is principal and director of the Disciple Student House and the College of Churches of Christ in Canada on the University of Toronto campus.

Mrs. Kilgour was educated at Butler University and the old College of Missions. She is the mother of Mary Louise, a UT graduate, now in England, and James William, UT senior.

—BELL RINGER

WORLD CALL

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Editor

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Women in the Life of the Church

THE Christian church has failed to make use of the services of qualified women in its life and work. It has not kept pace with the secular world in granting recognition to women.

This was the major emphasis of an address by Miss Sarah Chakko made before the Toronto meeting of the Central Committee of the World Council of Churches.

Miss Chakko is on a leave of absence of a year and a half from the presidency of Isabelle Thoburn College in Lucknow, India, and is secretary of the World Council's Commission on the Life and Work of Women in the Church.

The Commission headed by Miss Chakko is composed of twenty-three members and five consultants. Its membership includes both men and women. It is not a "women's department" in the World Council. It is not concerned with discovering some special form of Christian service for women but with inquiring as to how women may find a worthy place in *all* phases of the life of the church.

This sort of study is long overdue. Even in America, where fewer limitations are placed on the activities and careers of women than elsewhere, the churches are not making the best use of the abilities of Christian women. Too frequently it is assumed that women are to be assigned to a special department of the church and assigned responsibilities which are not in any true sense commensurate with their abilities. In all too many churches it seems that tasks are habitually given to men simply because they are men when the same responsibilities might be carried out more capably by women.

By following such policies churches often lose the services and devotion of gifted women. As Miss Chakko has said, "many capable women look for fulfillment outside the church because they feel that their scope is limited by the church." Many of the best of these find worthy places in social service agencies, in government agencies and in business. Some might have chosen to give themselves to the work of the church had its opportunities not seemed more limited.

To study this problem of the Life and Work of Women in the Church is then a wholesome thing to do. And a very practical thing to do. Disciples of Christ take pride that in the early stages of the study one of their number, Miss Bertha F. Park, is working with the Commission. Miss Park, who is secretary of the Ohio Christian Women's Fellowship, has gone to Geneva at her own expense and is to give a three-month period of service to the Commission.

Missions and the Preacher

THERE was a time when missions was looked upon as a side emphasis of the church and the ministry. Today it is seen that the message of missions lies at the very heart of the Christian gospel and must be a deep concern of the ministry.

One evidence of this increased recognition of the centrality of missions is the extent to which graduate schools for the training of ministers have introduced courses in missions into their curricula. Young ministers of tomorrow who attend the better seminaries will see church history and doctrine and program in the light of knowledge of and concern for missions.

Two well-known Disciples of Christ have recently accepted professorships in missions in seminaries.

Cyrus M. Yocum, who has just rounded out thirty-three years in foreign missions administration, is one of these. Dr. Yocum is to teach missions in the oldest seminary of the Disciples of Christ, the College of the Bible at Lexington, Kentucky. Word of Dr. Yocum's retirement as head of the United Society's foreign division was carried in the June WORLD CALL.

The other Disciple missions teacher, M. Searle Bates, is eminently qualified for his new post at Union Theological Seminary in New York. His long service at Nanking University is well known. Dr. Bates is known also to our readers for the many illuminating articles he has written for this magazine.

Many ministers-to-be, coming from these seminaries, will profit immeasurably from fellowship with these distinguished leaders of modern missions.

An Expanding Christian Fellowship

EDITORIAL NOTE: The World Council of Churches meets in Assembly every five years. Its Central Committee of ninety members meets annually. Geo. Walker Buckner, Jr., editor of WORLD CALL, attended the 1950 meeting at Toronto as a member of the Central Committee. In addition, the following Disciples were present in the capacities indicated: Oliver W. McCully of Canada as a representative of a member church; Jesse M. Bader of New York as a fraternal delegate from the World Convention of Churches of Christ; Harold E. Fey, managing editor of the Christian Century, as a press representative; Mrs. Buckner as a visitor. The following editorial correspondence discusses the Toronto meeting only in broad outline.

WHEN the member churches approve the four requests for admission to the fellowship of the World Council of Churches made and accepted by its Central Committee at Toronto, this growing body of Christian cooperation will include one hundred sixty national church bodies in all parts of the world.

The four new churches to be added to the membership list are the Methodist Church of Ceylon, the Synod of the Evangelical Church of North Iran, the Church of Central Java, and the Federal Synod of Lutheran Churches in Brazil.

As at other meetings, much of the discussion at Toronto had to do with the nature of the World Council and the relation of the churches to it. Emphasis was placed on the fact that the Council is not a super-church but is rather a fellowship of churches united in loyalty to Jesus Christ.

Assignments Carried Out

Much of the discussion at Toronto was related to two concerns placed on the agenda at the meeting in Chichester, England, a year ago. One was the race question, with special reference to South Africa. The other was the denial of religious liberty by dominant religious groups.

Discussion on the denial of religious freedom was based upon a comprehensive report on the situation in countries where Mohammedanism and Roman Catholicism are dominant. Summaries were presented of legal provisions for religious freedom and their violation in various countries. In considering these the Central Committee took a clear stand, not only in opposition to discrimination against religious minorities where the minorities are Protestant or Orthodox, but also in areas where these churches are in the majority. It was recognized that "even if religious liberty is safeguarded by constitutional processes, it may easily be neutralized by social and economic pressures."

The Church Committee on International Affairs was asked to convey the action of the Central Committee on religious freedom to the various countries concerned.

In a series of brief resolutions on race relations the Central Committee reaffirmed opposition to "the exploitation of nonself-governing peoples and flagrant violations of human rights, discrimination or segregation on the ground of race or color." The churches were urged "to work for the progressive recognition of these principles and above all to observe them in their own membership and life."

Commenting on the situation in South Africa, President Benjamin Mays of Morehouse College, Atlanta, Georgia, denied that the situation there was no worse than in the United States.

In America, said Dr. Mays, the situation is better as compared with 25 years ago, ten years ago, a year ago or six months ago. In South Africa the situation is getting worse, he said, and "can hardly grow worse unless an effort is made to do what Hitler did in Germany —to kill off the Bantus."

The committee authorized a delegation to be sent to South Africa "for the purpose of conference and fellowship" if the churches there extend an invitation. It was agreed that such a delegation should be multiracial and include Negro and Indian members.

Korean Situation

Commenting on the Korean war, the Committee commended the United Nations "for its prompt decision to meet this aggression and for authorizing a police measure which every member nation should support."

At the same time governments were urged to "press individually and through the United Nations for a just settlement by negotiation and conciliation."

The resolution condemned also such methods of modern warfare as the use of atomic and bacteriological weapons and obliteration bombing, and called for their banning by international agreement.

The Committee said that "the enforced division of a people in Korea or elsewhere is a bitter result of a divided world." This "violates fundamental rights and increases the threat to peace."

Future Plans

Plans set under way for future meetings included the Assembly at Evanston, Illinois, in 1953; the World Conference on Faith and Order in Lund, Sweden, in 1952; and the 1951 meeting of the Central Committee scheduled for Geneva, Switzerland.

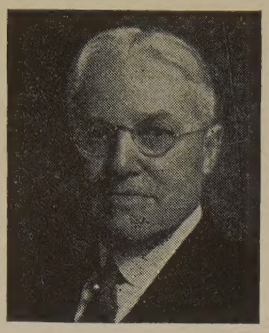
Among many reports received and discussed at length were those of the Youth Department, the Ecumenical Institute, the Study Department, the Commission on the Life and Work of Women in the Church, the Secretariat of Evangelism, the finance committee and the Department of Interchurch Aid and Service to Refugees.

Reports showed Disciples of Christ having a worthy part in the support of the Council. Mention was made of the fact that a special gift of Disciples to the Ecumenical Institute has made possible the initiating by the Institute of a project for preparing an ecumenical history, the first ever written.

All issues at Toronto were faced in a spirit of brotherly consideration. All were of vital concern to the churches. Almost all actions were taken unanimously. The total impression received by one who observed this important event was that of an expanding Christian fellowship which holds great promise for the future.

Alexander Campbell as a Preacher

By ALONZO W. FORTUNE*



A. W. Fortune

PREACHERS of the present would do well to sit at the feet of Alexander Campbell. He set a high standard for others and thereby helped make preaching an important factor in the beginnings of the movement of Disciples of Christ.

Mr. Campbell stated his conception of preaching in five articles in *The Christian Baptist* in 1829-30. The title of these articles was "Sermons to Young Preachers." While one may tell others how to preach without being much of a preacher himself, that was not true of Alexander Campbell. According to the statements of those who heard him he was rated a great preacher. Archibald McLean in his little book, *Alexander Campbell as a Preacher,* has preserved many of these testimonies. There were some striking characteristics of his preaching which ministers of the present would do well to emulate.

Was a Biblical Preacher

Alexander Campbell was a biblical preacher. His sane and practical interpretation of the Bible was the basis of his preaching. He lived with the Bible, and he made it a living book for others. He thought in biblical terms and used biblical language. His themes were based on lengthy passages of Scripture, or even whole books.

Mr. Campbell spoke depreciatingly of textual sermons, and especially of sermons based on phrases or single words. He gave some amusing illustrations of such sermons. It should be noted that Alexander Campbell never held a pastorate which would have required him to prepare a large number of sermons. That might have modified his method, for there is real value in textual preaching.

While Campbell's sermons were based on the Bible, they were practical in their application. He preached to his own generation.

Appealed to the Intellect

The sermons of Alexander Campbell were thoughtful and logical. His appeal was to the intellect. He said that reason is the guiding force in men just as it is the helm that guides the ship. That being true, *preaching that would change life* must make its appeal to the reason.

The criticism that Campbell was purely intellectual and that the religion of the Disciples lacked heart-power is unjustified. He gave the heart, or the feelings, the place of first importance. He said the appeal must be to the understanding in order that the heart may be won. He held that to appeal to the emotions or the passions first is illogical and unscriptural. He condemned much of the preaching of his day because it was of that character.

The intellectual breadth and depth of Alexander Campbell's preaching greatly influenced the method of the other Disciple preachers of his period. Many of these preachers were not well educated, but they were logical and thoughtful in their messages. They were much greater preachers than would be expected from their educational preparation.

Dealt with Great Ideas

Great fundamental ideas dominated and gave direction to the preaching of Alexander Campbell. In his sermons he interpreted these ideas and applied them to the Christian life. These can be stated in a few words:

God is the Supreme Being upon whom man is dependent and to whom he is responsible. God created man to live in fellowship with him, but sin created a chasm between them. The Bible is a record of God's revealed will to man. There was progress in man's comprehension of that revealed will. This progression in revelation he designated as the starlight age, the moonlight age, the twilight age, and the sunlight age. God sent his Son to reveal his will and to save man from sin. The church is his body, composed of those who accept him as their Savior. The church as set forth in the New Testament is the ideal for the church of all time.

These ideas which determined the character of Alexander Campbell's preaching were elaborated in *The Christian System.* They exerted a tremendous influence on the preaching of the other ministers of that early period. Because he was applying these fundamental ideas in his sermons, he chose big subjects which he believed were of vital consequence.

The preachers of our generation might with profit to themselves and their congregations emulate this method of Alexander Campbell. Much preaching lacks definiteness, and there is much preaching on little subjects.

No Mere Maker of Sermons

Alexander Campbell said there is a vast difference between making a sermon and preaching the gospel. One might make a sermon as he would make a speech for any occasion. It is an art and may be mechanical. To make great sermons one must be well educated. The one who without education attempts to make sermons presents a sad spectacle. The one who preaches the gospel talks out of his own experience. He tells others of his faith in order that he may woo them to Christ.

It does not appear that Alexander Campbell condemned the making of sermons, but he did insist that

*Dr. Fortune, before his retirement, was pastor of First Christian Church in Lexington, Kentucky, where he continues to make his home. He is also a former member of the faculty of The College of the Bible at Lexington.

the making of sermons should be for the purpose of preaching the gospel. He would have been the first to condemn unprepared sermonizing. His own sermons were well thought out and were logically arranged. However, he believed that he was preaching the gospel and not merely delivering sermons that he had made.

Was Natural in Delivery

Alexander Campbell was natural in his delivery. He was strong in his denunciation of yelling, speaking in an unnatural tone of voice, gesticulating with the arms, clapping the hands and stamping the feet. He ridiculed pulpit mannerisms, like trying to milk a sermon from one's watch chain or pulling one from the buttons of his coat.

Campbell insisted that the preacher should be as natural as possible. He should get his zeal, enthusiasm and eloquence out of his subject which possesses his soul. That did not mean that he was to be cold and listless. He insisted that the preacher must feel his message before he can hope to make others feel it.

Mr. Campbell said when a preacher has an important message in which he loses himself and then speaks naturally he will be truly eloquent. According to the testimony of those who heard him, these statements characterized his own delivery in preaching.

Was No Back Number

I have heard ministers talk as though they thought Alexander Campbell was a back number. I would suggest that they read the first four articles in his series on "Sermons to Young Preachers." They seem to be decidedly modern.

True, Campbell's sermons were longer than would be acceptable now, and it is not probable that they would be as effective now as they were when he preached them. He served his generation just as we must try to serve ours. He was a great preacher, and he influenced not only the preachers of his own generation but of the generations since.

For many years I had Alexander Campbell's picture on the wall in front of my desk in the study in the church. He is worthy of a place of honor in every preacher's study.

The Personal Ministry

Counseling by People with Christian Understanding and Integrity Is Needed in Today's World of Tensions

By ROBERT A. PRESTON*

Robert A. Preston

IT should go without saying that Christian leadership requires a sensitiveness to the needs and feelings of individuals. The heart of Jesus' ministry to persons was a responsiveness and understanding which caused such exclamations as, "He told me all that I ever did." He expects his followers to exemplify the fact that he will be with us always through a ministry of counsel, comfort, sharing burdens, and restoring the trespasser.

Still, in spite of Jesus' care for personal spiritual needs, we find ourselves falling easily into absorption with duties which have a routine inertia, to the neglect of many distresses and strivings in people very close to us.

Such neglect shows up in the minor role sometimes assigned to the counseling ministry. Pastoral care of individuals is not optional but integral in Christian work. Counseling is the unique expression of pastoral concern for the deeper reaches of the individual spiritual life.

Today's Special Needs

There is a growing emphasis on counseling because of the painful ways individuals are involved in the widespread troubles of our day. Family life is subject to unusual social strains which make heavy demands upon each person in the home. Vocational strivings and competition reveal manifold kinds of anxieties. Behavior problems, hatreds, brutalities, deceptions—all these are among the arenas of personal difficulties which need personal attention.

Easy to Denounce

It is easy to denounce, but one who tries to view these troubles with compassion sees behind each evil result an earlier failure or disillusionment. A ministry of counseling is urgently needed to deal with the deeper tragedies of the spirit, of which our surface problems are the outward and visible sign.

The many miseries of the soul are only one aspect of the need for individual help. They point toward the fact of rapid changes in the whole human scene. A time of change is painful but it is filled with moments of supreme opportunity.

Personal decisions made now are very weighty matters. The way each life shall count is an issue of deep significance to everyone.

The soul searching required by such decisions does not have to be a lonely struggle. Counseling can help

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to bring out the best in a person. Using this help should be a part of normal, healthy living.

Counseling Makes a Special Contribution

The nature of the counseling relationship itself is another reason for the growing prominence of this field. The preaching ministry will always have a place of primacy. So will the conducting of public worship, the ministry of education, of evangelism, of ordinances, of music, of administration and of general pastoral care.

Counseling cannot be a substitute for any of these. Neither can any of these be a substitute for counseling. Nicodemus came to Jesus in the only way that he could.

One of the unique features of counseling is the special opportunity of individualizing the attention given to a problem. Most of our needs can be met in groups, but no two of us have developed in exactly the same way. Nor do we feel the same blow as does the person next to us.

A group of problems cluster together in one person in a formation pecularily his own. There is something sacred about the difference between us, calling for a specific kind of care for each.

Farther Corners of the Soul

Another special contribution of counseling is the reach into the farther corners of the soul. Unless each individual can have personal help at the crucial stages of his religious growth, the more intimate depths of personal religion may develop in haphazard ways. During childhood and youth this need is recognized by some parents and by Christian leaders in general. Little heed is given, however, to the problems of continuing spiritual growth in maturer years.

The most deserving kind of person, who feels that he "has not yet attained nor become perfect" but is pressing on, may think that he is behind the procession, since others seem far more confident. He is not likely to express his concern except in the kind of setting offered by a counseling ministry. The very fact that someone will share his inner uncertainties and help him to realize that many others face their own tasks with similar feelings will go far toward turning mediocrity or defeat into victory.

The Road to Emmaus

To know that Jesus had walked with them on the road to Emmaus became something Cleopas and his friend remembered all their days. Disciples in every age can turn sorrow into joy and open the eyes of many blinded by disappointment if part of each day can be set aside for someone's Emmaus road.

It is well to acknowledge here that some leaders shrink from doing counseling, believing that this is the place where only the expert should tread. Such humility is a virtue until it handicaps the achievements which are actually within reach.

The experts are largely responsible for some trepidations of this sort. Too much has been said and written about verbal techniques and esoteric skills. When to answer a question, when to turn it back, how to answer it, when to pray, when not to pray, and a hundred other bristling cautions have caused many an earnest pastor to seek his fulfillment in a promotional type of ministry, to the near exclusion of a more personal one.

This misconception about the nature of counseling underscores its third unique feature: the strengthening bond between the counselor and the one seeking help. Counseling is *not* a subtle method of getting someone to do something. It is a relationship of deep trust and integrity between two people. If the relationship is sincere and motivated toward the maturity of the parishioner, appropriate techniques are likely to grow out of the situation in an un-self-consious way.

Counseling Can Be Learned and Improved

Most leaders can learn to do good counseling. Opportunities to learn are increasing among graduate schools. The most intensive programs of training in this field have been developed by the Council for Clinical Training in two dozen various hospitals and correctional institutions. The Institute of Pastoral Care has some shorter hospital courses with excellent clinical facilities.

Since academic and clinical courses are available to a limited proportion of ministers, some may wonder how to learn and improve "on the job." Good books in this field are coming off the press in greater numbers, and three very helpful journals are now available: the *Journal of Clinical Pastoral Work,* the *Journal of Pastoral Care,* and *Pastoral Psychology.*

But reading must be checked against current experience. Keeping score on one's own counseling, noting long-term results for good or ill with utmost candor, and trying to find one's own best approach will lead to a discriminating use of published techniques.

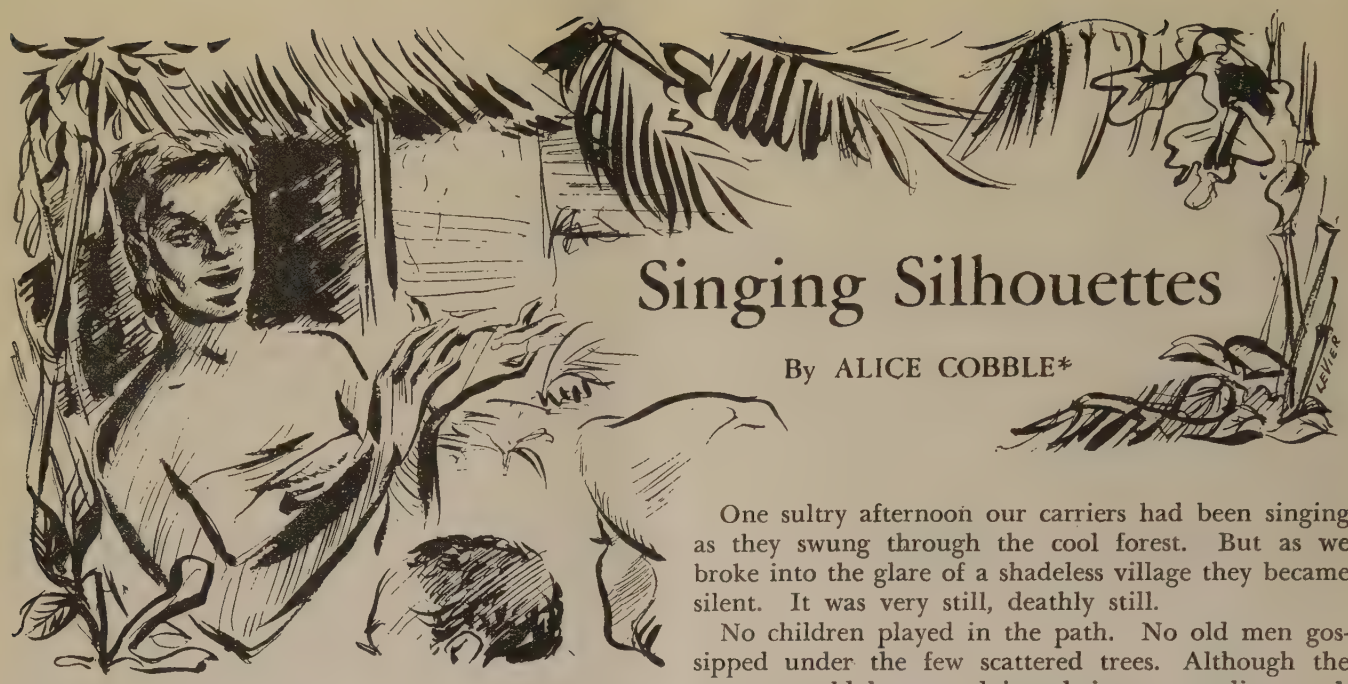
The Master's Way

Finally, the way Jesus worked with individuals is of supreme value for an appreciation both of the importance and the nature of a deeply personal ministry. He was responsive to the stress of people.

When Zaccheus made his gesture of interest, Jesus met him more than halfway. He sensed the spiritual problem which caused the estrangement of Zaccheus from his people, and finally said, "Today salvation has come to this house, since *he also is a son of Abraham.*"

Jesus met specific needs. He did not use a stock formula. To one he said, "Go, sell all that you have and give it to the poor." To another he spoke of a rebirth of the spirit. To another, "Go and do likewise," after the manner of the Good Samaritan. To another, "Your sins are forgiven." To many he said, "Your faith has made you whole," showing the crucial part each person's attitude plays in his own health, spiritual and otherwise.

Nowhere is there an instance of a person coming sincerely to the Master and meeting with condemnation. His entire work with individuals is a kind and direct handling of the special problem of each to make possible a reconciliation with a loving God. Today and in every age people need a personal ministry like this.



Singing Silhouettes

By ALICE COBBLE*

AFRICA takes life with a song on her lips. It may be a plaintive, minor melody that we cannot write in our eight-tone scale, but Africa always sings.

The first African "singer" we ever saw was back in 1932, far, far away from civilization. Robin and I had left the mission post and had gone for days by bicycle, past trading posts, past villages, on into the very deep forest.

One night one of our evangelists called us to come to a certain woman's house. He knew I was interested in music and this woman was "giving a concert."

She and two of her friends—sisters or maybe co-wives—were comfortably seated on little stools which they use while cooking. The group cast weird shadows from the light of the open fire. The front of the mud hut was wide open where the matting had been rolled up.

There was a big crowd but they made way for us to see. The "singer" sang of the people in front of her. When we appeared, she sang of us.

Her companions often chanted an *uh-ah-uh* as a refrain. The audience was delighted with her haunting minor melodies and her "free verse." They threw her small coins.

As we returned to our hut I kept humming over her tunes, hoping to be able to write them down when I got pencil and paper. But they escaped me—as most African tunes do elude the white man. They cannot be confined in our eight-tone scale.

Africa sings no matter what life may present—of events as they take place, after a hard day's work, enjoying life as it is lived. Such a scene makes one think the African has no worries, no troubles, no sorrows.

With Fear in Her Heart

Africa, the real Africa, under the thin gloss of contentment is Africa throbbing, pulsating with century-old fears and superstitions.

One sultry afternoon our carriers had been singing as they swung through the cool forest. But as we broke into the glare of a shadeless village they became silent. It was very still, deathly still.

No children played in the path. No old men gossipped under the few scattered trees. Although the women could be seen doing their never-ending work of cooking, pounding and preparing their evening meal, there was no laughter, no repartee, no visiting. Not even a dog or goat wandered about. The peculiar stillness gripped even *our* hearts.

Then we saw a tall, extremely well-built woman, coal black, blackened with charcoal, her hair matted with camwood powder and oil, and naked except for a string.

She held a rattle in one hand as she came down the path, turning neither to the left nor to the right. She did not seem even to notice us with our carriers.

For a while she beat time with her rattle. Then she broke into the weirdest chant I have ever heard. It made my blood run cold even though at the time I could not understand the language.

*Mrs. Robin Cobble, missionary to Belgian Congo, is in the United States on furlough with her husband.

Yes, Africa was singing again, but this was a different kind of a song. Our carriers, usually so jovial, scurried past as fast as they could. Up and down the main path the woman went, wailing for the loss of her only child.

She was a woman witch doctor, even more powerful than a man. Whom would she accuse of the death of her son? For in her mind some person must have caused him to die.

There is no "natural death" in primitive Africa. The wrath of the medicine man or woman is so greatly to be feared that anyone accused by them of causing the death of their child would die—not that he would be poisoned, there would be no need of poison. The accused, even though innocent, would die because of the great fear and superstition in the hearts of the African.

No wonder the children hid in their huts! No wonder our carriers scurried past as fast as they could! No wonder the village was deathly still! Africa—land of witchcraft, fear and superstition—Africa was singing with fear in her heart.

Land of Sudden Death

It was Saturday morning. We were all busy with those tasks which pile up during the week—washing our hair, mending socks, seeing about the flower beds. We heard the *lokole* or call drum as it broke into activity, but not being able to understand the language of the African drum we paid no attention.

But up on the river, around the bend and deep in the forest, Bomponde Luc stopped his fishing to listen. The call drum was pounding out his name—calling him. He listened intently. Then listened again, unable to believe his ears.

He left his fishing and started paddling back as quickly as he could. As he paddled he sang, *"Andeleo, Andeleo—my brother, my brother!"*

Andeleo, one of our students, a lad of nineteen years of age whom we hoped to send out as a teacher into the back country was the son of one of our head evangelists. He was bright and eager, just the kind of Christian we want in our mission work.

"Andeleo, Andeleo—my brother, my brother," came the wail of Bomponde Luc. *"My brother is dead. . . . My brother is dead! Oh my mother! Oh my brother!"*

So it was Andeleo died. He was perfectly well when Luc left to fish that morning. Feeling a bit tired he went to the river to bathe. Then his head ached. He went out to the hospital—pernicious malaria—malaria in the brain. In two hours he was dead.

"Andeleo, Andeleo—my brother, my brother!" Africa sings when sudden death comes to those she loves.

Africa Sings Christian Songs

Africa is a land of new Christians—Christians who have their full share of sorrows and who try to meet them without fear and superstition.

With my mind's eye I can still see Maata Nkoi sitting beneath a tree. Tears were streaming down her face.

The village folk were wailing. The drums were beating, and many of her pagan relatives were accusing Maata and Nkoi, her husband, of causing the death of their little five-year-old girl.

Nkoi was superintendent of our schools, and Maata was head of women's sewing and active in church work.

Maata had dearly loved the lighthearted little daughter who had gone to visit her grandmother. The little girl had had a "tummy ache." When the village people brought her to the hospital, the doctor could do nothing. She seemed to have been burned from the mouth down by the native medicine given her.

Maata mourned, but she did not roll in the mud. She did not go around naked. She sat under the tree, tears streaming down her face.

Later, Nkoi and Maata took their little girl in her simple wood coffin to the church where we had a Christian funeral service. Their friends carried the coffin to the Christian graveyard where they sang a few songs.

Africa was singing, singing in her sorrow. But this time she was singing songs of hope, comfort and belief in Jesus Christ and his resurrection.

Japan Calls

By VIRGIL A. SLY*

JAPAN is engaged in a dramatic struggle between her yesterdays and her tomorrows. A feudal nation, she is endeavoring to free herself from centuries of traditionalism and state control and to venture out into a totally new way of life. The shock of the change has been dramatic. The blind following of the state is gone, but intelligent participation in the ways of democracy must be learned through experience.

The democracy of America has been developed over many years in a nation with unlimited resources. The inspiration and idealism of that democracy has arisen out of the lives of people whose leaders were willing to sacrifice everything for its attainment. Japan's eighty million people on islands, the combined area of which is approximately the same as Montana, have no resources comparable to their need and must look to the world outside if they are to live.

Japan Wants Democracy

Nevertheless, Japan wants to become a democratic nation. She wants to become a self-sustaining nation. She is eager to learn the ways of democracy. Her struggle to find the way and the how is frought with many issues over which she has no control and a leadership that is not sure of itself.

Everywhere the people are asking about democracy, but their questions are like those of children. Their idea of democracy has not arisen out of their own lives because they have no democratic experience.

Give Japan a period of time with peace and opportunity to develop her trade, backed by the continued concern of America, and she will find her way. But let the doors of trade shut, let her near neighbors of Asia withdraw behind the Communist curtain so that Japan cannot reach out to the trade areas of the East —then the picture becomes dark and fearful. Japan must trade or die.

Need of Little Man

It is the need of the little man, the ordinary everyday person, the worker, the farmer, the housewife who goes around to the markets picking out subsistence for the day, that grips one with the drama of the grind of daily existence. Children dressed in threadbare clothing go to school through snow, many with their bare feet blue with cold. Living is not easy in Japan.

As long as the occupation continues to be the protector and the director of the state there is some security, but the great masses of the Japanese people are desperately poor. Even so, as tragic as the problem of subsistence is, there must be more for a nation than the mere provision of food and clothing and shelter. There must be a hope and a promise of the future and some evidence of progress toward its achievement.

In Japan there is no mass movement into Christianity. There is, however, a deep interest in Christianity and its relationship to their future. The barrenness of statism as portrayed in Shintoism has been but a part of their tragically bought knowledge of the yesterdays. There are constant inquiries concerning Christianity. The opportunity to present Christ as the Savior of men and nations has never been greater and may never be as great again.

Disciples Came in 1883

Disciples of Christ entered Japan in 1883. Our work in Japan moved both north and south of Tokyo. The largest number of missionaries we ever had on the field was in 1924 when there were 31. The largest number of churches was in 1921 when there were 24 plus 59 regular places of meeting. In 1925 we reported five churches that were self-supporting. The largest membership ever registered was 2,347 in 1936. At one time, including our kindergartens as well as larger schools, we had 15 institutions with 2,507 students.

This mission specialized in well-trained leadership with substantial churches. By 1930 it was fairly on the way to self-support. Because of its strength it received the brunt of the depression cuts of staff and budget. About the time these heavy cuts were being applied, there began a wave of nationalism and militarism. This culminated in World War II and forced the complete separation of the churches in Japan from the churches in America.

War Losses

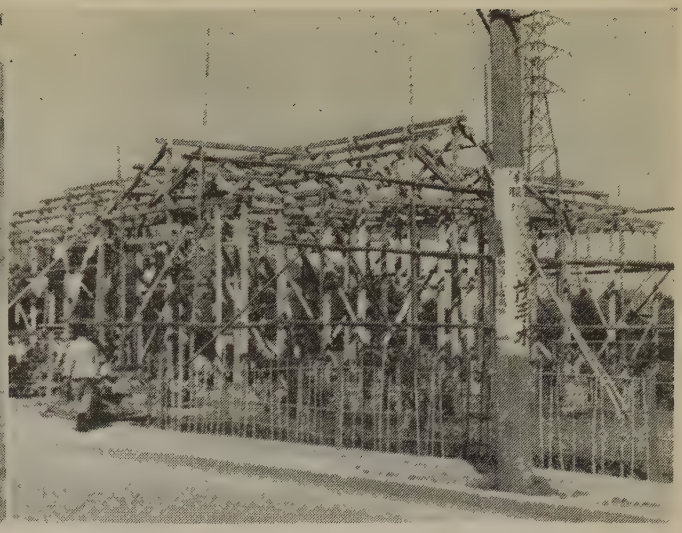
Our Japanese church suffered heavily during the war. There are now 12 organized churches remaining in Japan with 19 places of regular meeting. It is noted that these 12 churches are completely self-supporting and that our membership dropped from the high point of 1936 to 613 members. Many were killed and many scattered during the period of the war.

We have not been able to seize our full opportunity in Japan. In 1949 we had six missionaries and only two schools not counting the kindergartens, but these two schools enrolled 1,791 students. During the latter part of 1949 we were able to augment the staff with four missionaries awaiting entrance into China. This has been a great help.

Eagerness of Japanese Christians

There is no question about the eagerness of the Disciples of Christ in Japan to advance and augment the work. Our churches are in the United Church of Christ of Japan but our contact with them is no less real and they look to us as their parent body to see to it that the Disciples of Christ carry their full share of the task for the evangelization of Japan.

*Executive secretary of the department of the Orient for The United Christian Missionary Society. Mr. Sly made a visit to Japan and the Philippines early in 1950.



H. B. McCormick, president of The United Christian Missionary Society, breaks the ground for the new Koiwa Christian church April 2, 1950. Framework of the building as photographed June 7 shows progress of two months of eager work.

The needs of the Japanese churches with which we have fellowship are very real and have been graphically set forth by their leaders. They have worked out a ten-year program for advance. The items that follow indicate something of the breadth of this interest and the depth of their need.

Needs in Japan

1. They wish us to share in the total building fund of the United Church of Christ in Japan and suggest that we provide $10,000 for this building program.

2. It is suggested that five new churches be planted, two of them in Tokyo, two in Osaka and one in northern Japan. These five buildings will cost $28,000 plus $6,000 for equipment or a total of $34,000.

3. They hope that their nationals may be provided with scholarships for study in the United States in order that they have the very best training possible. They suggest that we set up scholarship funds for such a purpose to amount to approximately $5,000 per year.

4. The social welfare program—which includes our hospital, the social centers with their nursery schools, the mission to laborers, and the orphanages—involves an annual increase to the Japan budget of at least $2,500 per year and capital investment of at least $10,000.

5. They request an increased missionary staff, and the schedule that they provide lists six couples in evangelistic work plus one single woman for rural evangelism or a total of 13 missionaries in evangelism; two single women as kindergarten teachers; and five in the general program of education in our boys' and girls' schools, one of whom should be prepared, when the opportunity affords it, to be a professor in the Union Theological Seminary.

The social welfare program would call for two workers, one a nurse and the other a man or woman well trained in social service in order that he could aid the director in the latest techniques of social welfare as practiced in America. *This makes a total of 23 missionaries for the regular ongoing of the program.*

6. The Japanese churches would like to see us undertake the establishment of a college of the Disciples of Christ in Japan. This project will take much study and will involve a very large expenditure of funds. The minimum that would be required would be at least one million dollars. In addition, of course, they would like to have us participate in the new Christian University of Japan.

With this staff it will be possible for us to reoccupy all of the former areas of our work in Japan and extend the influence of our people into the needy areas. If the time comes when it is possible for us to have a Christian college, it will mean the adding of at least six more well-trained college teachers to this staff.

The Future in Japan

The future of the Disciples of Christ in Japan will be measured by the speed with which we seize our opportunities within this next decade. The people are eager and ready to welcome whatever aid the Disciples of Christ can give them.

It is interesting to note in the requests they have made that there is nothing asked for in regular support of their churches.

They have asked for missionary personnel to guide them, for capital funds to equip their buildings and extend their churches and for the initial investment in education. They said over and over again that they would like to try to carry the rest. When we remember the smallness of our church in Japan and its poverty, this becomes a great challenge for the church in America. Summarizing it in the words of one of their pastors,

"I say that in order to build a peaceful Japan there is no other road than Christianity. This is the most important time in all of Japan's history for it is now that her people are open to the Christian message. If we miss this opportunity we may miss it forever."

When Is the Rural Minister Educated?

By SETH W. SLAUGHTER*

A LIGHT knock sounded and the door of my office opened. A young man without the slightest word of introduction began talking to me:

"I don't know what I want to be. I am all mixed up. I started out to study science and I have majored in agricultural chemistry, but science is so cold—chemistry, soil analysis, foods and vitamins.

"I want to work with people. I want to do something for them that will make life brighter and broader. They are so childlike in their views of God and religion. I am uncomfortable when I attend church in the old home community. The preacher exhorts on some simple moral problem, or more often talks about a passage in the Bible without any reference to the people in the pew. It is all so dead, so uninteresting, and at times offensive as God seems to operate in a world completely foreign to the kind of world we learn about here in the university in sociology, psychology and general science.

"I don't know you but I thought since you are dean of religion you could help me."

I am glad to say that after a conversation of two hours, he left my office radiant with the joy of having found a concept of religion that did give meaning to

*Mr. Slaughter is Dean of the Bible College of Missouri, located on the campus of the University of Missouri at Columbia.

what he called "cold science." The right kind of education will help the rural church.

New Type of Church Needed

Our agricultural leaders have been feeling the need for a new type of church with an educated minister. In 1945, former Dean Trowbridge of the University of Missouri Agriculture College said to a group in the Bible College when the College was thinking of inaugurating a program for training a rural ministry:

"We have demonstrated in the past forty years that we can teach men and women scientific agriculture—the kind that will increase the yield of crops, improve soil, breed finer cattle—but we have not solved the problem of the community where the graduate is to live. Our students have no desire to return to the present farm community. What we need is a new sense of community with a vital indigenous church growing out of the life of the people as they work together."

Ministerial education has to be in terms of the new emerging community and the place of religion in its life. Church leaders will have to realize that our small town and rural areas are deteriorating in part because of the breakup of the old neighborhoods and the slowness with which the new larger community is being recognized.

It is doubtful if there can be a community until a church arises that will give it unity. The minister who can command the attention of this new community will have to have a broad, inclusive program for every family in the area. It ought not to be the old sectarian plea appealing to a part of the people, but it should serve the total life of the community.

In this connection it is essential that the minister realistically face the sociological factors involved in ministering to a community predominately of one occupational group. Most rural ministers at the present time carry on a program of preaching with very limited opportunities of fellowship. It is, in the main, theologically centered. Sin and salvation are its theme. Today we realize that soil and food and character are of equal importance in the rural message. The stewardship of soil is as religious an exercise as the stewardship of time for a preaching service.

All Belong to God

It is essential that we realize that soil and food and character all belong to God to be used for worthy purposes. They must be one in the church program in a rural area. This means that the minister should have some knowledge of technical agriculture. I believe he can get this quicker and better by spending a part of his training time at an agriculture college.

I am not wanting to make a farm agent out of the preacher. I do want him to be an intelligent member of the community. He should know personally the farm organizations and their leaders in his area. Here, again, I feel there is a strong advantage if he knows them from experience in either a short course or regular time spent at an agricultural college.

Above all, the rural preacher should be thoroughly acquainted with rural sociology and economics. As the farm populations organize into definite groups, they should have Christian principles to guide them. The church should be the one to call forth these principles through its rural church program. Here, again, is the question of stewardship. The country church dare not lose its opportunity to give guidance to the stewardship of soil and food and character.

I have placed the emphasis in this article on two things. The first is on a recognition of the need for a new type of inclusive community. The second emphasis is on the need for an education that has a basic religious philosophy combining soil and character.

How long a period should be spent in college? I feel the rural minister should have a minimum of a good four-year course with a major in rural sociology, the basic areas of agriculture science, and approximately twenty-four hours of religion.

If at all possible he should then take one year of graduate work in religion, and it would be better to have the B.D. degree, if taken where they have the rural emphasis.

I feel the B.D. degree needs adjustment for the rural minister. The Roman Catholic Church is experimenting with a B.S. in agriculture following the training for the priesthood.

The student must be taught to survey a community and build a program on the findings as a part of a classroom assignment.

I agree with others that the rural minister must first of all have a fine Christian character and love the soil and its people. He should eat from the labor of his own hands. This would require little more than a garden, a plot for a cow and a few chickens. *He must see his work as the will of God for him and give his energy and prayers to it with his whole soul.*

A. Campbell Ambrotype

The cover photograph of Alexander Campbell is from an *ambrotype*. Because of their similarity to the daguerreotype both in appearance and manner of production, the glass positives were especially popular in America. Scott Archer's invention, which he had published without restrictions of any kind, was patented by James Ambrose Cutting of Boston in 1854. Marcus A. Root, a Philadelphia writing master turned daguerreotypist, named the pictures ambrotypes. Like the daguerreotypes which they imitated, they were commonly enclosed in leather or composition cases, the latter being used in this instance.

Although the process was invented for making negatives, Archer described the application of his technique to the production of positives. A wet-plate negative could be viewed as a positive simply by placing it against a piece of dark material or by painting the back black. The highlights were represented by the grayish white tone of the developed collodion emulsion. The shadows, being more or less transparent, revealed the black background. Like the daguerreotype, each such picture was unique. The very glass plate exposed in the camera was itself the final product.

Thus Archer's modification lacked the power of duplication, but it had the advantage of speed. The sitter could take the finished picture with him almost immediately.

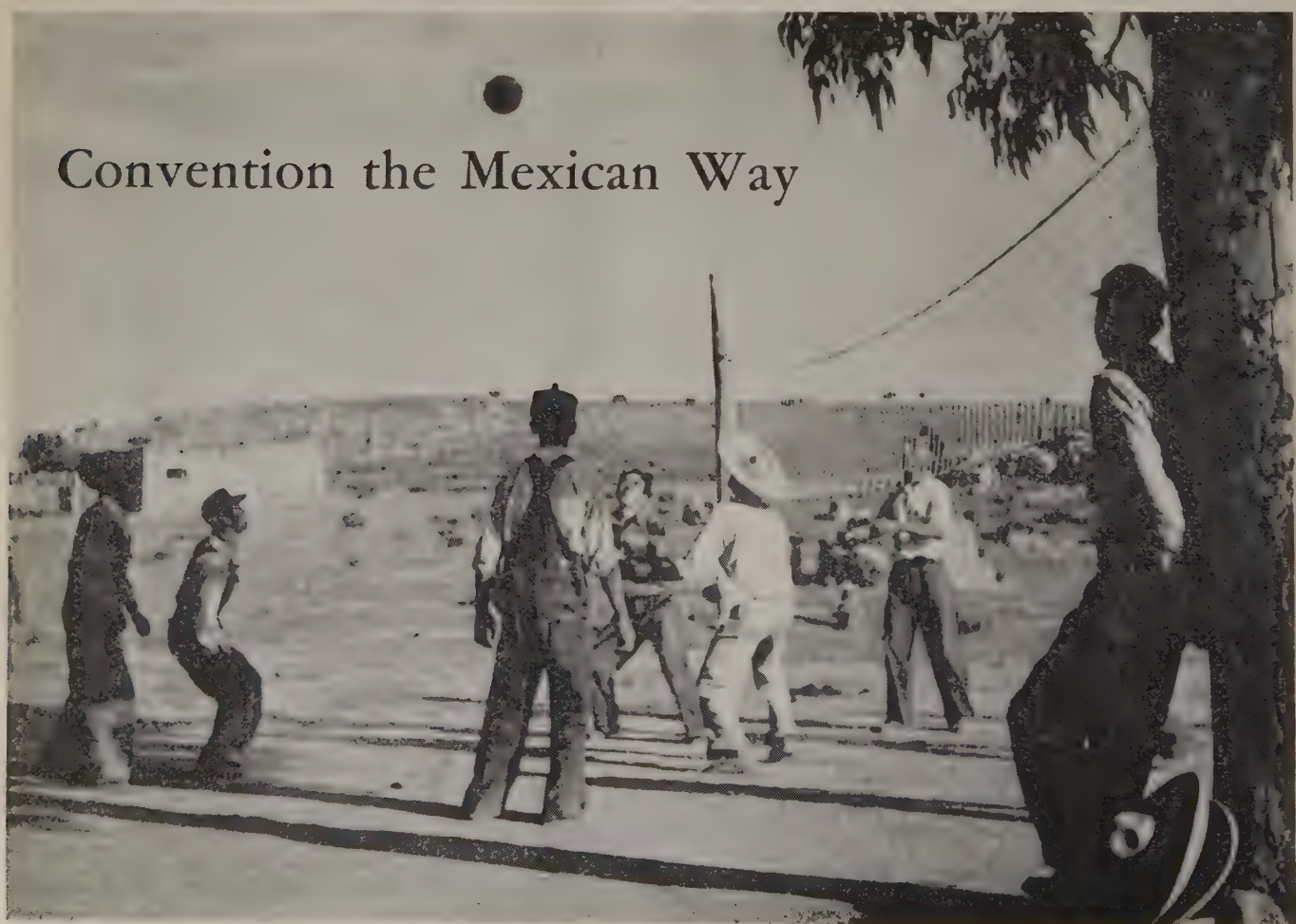
—George J. Kossuth, Wheeling, West Virginia

THE annual convention of Disciples of Christ churches in Zacatecas, Mexico, is a fine experience in Christian fellowship. Many wish to go, and not having the money for bus fare, ride to the convention on horseback or by mule cart as shown above. Below some of the men relax between convention sessions with a game of volleyball.

Pictures by Clarence Fuqua, missionary to Mexico under The United Christian Missionary Society.

A BAPTISMAL service is the high point of church conventions in Mexico. Many new Christians wait until then to be baptized. F. J. Huegel, missionary, is at the far left. Beside him on his right is Daniel Lopez de Lara, San Luis Potosi pastor.

Convention the Mexican Way



Discovering Tomorrow's Ministers

By ROBERT W. BURNS*

Dr. Burns

THAT ministers make or mar churches is apparent to anyone who has seen the effectiveness of congregations rise and fall with the quality of their ministers. That churches make or mar ministers is the other side of this truth.

I have watched in scores of churches where a competent minister has turned a discouraged, contentious and unhappy group into a faith-filled, Christ-conscious, God-serving church. I have also known men who have been driven out of the ministry by churches that seemed to take pride in destroying pastors by extreme censoriousness, by determined refusal to work together, and by pernicious plotting to undermine his reputation or that of his family.

Churches Make Ministers

Other men have been *made* by the churches they have served. Around our schools for ministerial training there are many churches which rightly rejoice in their share in training student preachers.

At a recent International Convention of Disciples of Christ, the outstanding message of Christian witness was brought by a minister who serves a congregation in a great sister communion. Listening to him, I remembered the years of my youth when we lived near the church he serves.

The elders were really co-shepherds of that flock of God. Every Sunday after the morning worship they met together for dinner. In the afternoon they visited in the homes of the church. They shared with the minister in Christ's work. They encouraged him. They prayed with him. They worked with him. They made great pastors by showing their ministers how to labor in love.

For more than a century that church has never had a mediocre ministry. They have taken young inexperienced men and baptized them with the holy spirit in mutual consecration that called out the best in every pastor they ever had.

The Church and Recruitment

Disciples of Christ reported 8,292 ministers and 7,848 churches in the United States and Canada on July 1, 1949. But hundreds of these ministers were retired or engaged in other work, so that at this very time there were 2,167 churches without a minister. To serve as local pastors we have only 5,000 ministers available.

In an effort to meet this situation, the Crusade for a Christian World has in the past three years led more than 3,000 young people to dedicate themselves to the ministry at home or abroad. This record number of volunteers would indicate a wholesome spiritual condition. Young people do not go into the ministry from churches filled with friction. They go from harmonious congregations. We can look for our future preachers only from churches in which the members really love one another.

Christ commissioned the first ministry when he called to Peter and Andrew, "Come ye after me and I will make you fishers of men." The church can serve Christ by leading many of its finest young people into his ministry.

From my own experience, I believe that youth will respond to the call to Christian service when we ask them to do so. At Peachtree Christian Church in Atlanta, our best young people have volunteered for service during the Crusade. In all the years previous to this we never had a single one. They responded only when the appeal was made.

Three Requirements

Three main requirements for the ministry should govern our choice of those to whom the personal appeal is made. The church must look for these:

First, we must look for love of Christ and loyalty to his church. This will be expressed in many tangible ways of service in the church to which they belong. Unless they work well before they are paid to do so, the work done as employees of the church will be ineffective.

Second, we emphasize integrity of character. Young people who are morally loose must not be encouraged for the ministry. Ask yourself these questions: "Does he stand for the hard right against the easy wrong? Is he honest? Does he tell the truth?"

The third test which I make concerns willingness to work.

Each summer we bring to Peachtree several young ministers-in-training who work under my direction. One requirement made of these young people is to be at the church promptly at eight o'clock each morning. A man who claimed to love Christ but could not get out of bed on time would be denied the privilege of working with us. Ask the average young person to meet you at the church at eight o'clock and see what response you get. The test is exacting and basic.

Training the Ministry

During the three years of his physical ministry, Christ personally trained those who were to be the leaders of the early church. He chose them with care and he gave most of his time and energy during those brief years to the education of his ministry. He held the standards high, insisting that the evidence be given of complete consecration to his work.

The church, alone, today can hold the standards high.

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*Dr. Burns has been pastor of Peachtree Christian Church, Atlanta, Georgia, since July, 1930.

The moment strong congregations are willing to accept less than four years from an accredited college with three years in a standard seminary, the ministry will be weakened. Certainly, the church will help make it possible for its future leadership to achieve such training by student loan funds, and by providing places to earn money and experience while going to college, and by encouragement. Summer field work in individual churches, or working by groups such as that sponsored at Peachtree, is becoming more widespread.

An "Internship Plan"

Some of our churches are providing additional practical training on an "internship plan" after seminary graduation. Every two or three years our church calls a young man fresh out of the seminary as my assistant. He is prepared during his service here to carry on the critical work in churches located in large centers of population.

We are trying at Peachtree to prepare a leadership which will know what to do with city churches. The success in later pastorates of the two young men who have so far shared this period of internship has been very gratifying.

A great deal has been said about the rural church and much is now being done to help in this vitally important field of service. But in the process, let us not overlook the way in which our civilization has become city-centered with the major battle of Christendom now located in the large cities.

We need a trained rural ministry. We also need a trained city ministry.

The church is the agency through which Christ works to prepare a ministry to serve him in all types of churches.

Sustaining the Ministry

To recruit and to train ministers is not enough. The church must sustain the ministry in the spirit of Christ.

Christ was speaking through Paul when he said, "Even so did the Lord ordain that they that proclaim the gospel should live of the gospel."

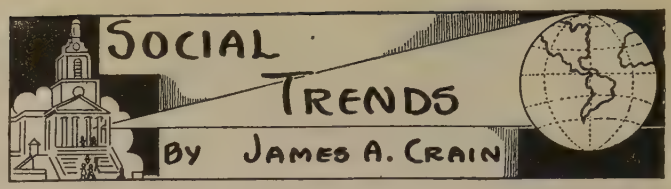
This has a direct application to money for the support of the ministry, but it has a wider application which the real welfare of both the church and the ministry requires. All of us are together "to live of the gospel" in the precious fellowship of Christ's church. We are to feed on his word. We are to be strengthened by his power.

The Place of the Minister

Do not make an errand boy out of your minister! Do not overload him with petty organizational routine! Let the church work shoulder to shoulder with the ministers who are in the prime period of their usefulness! Let the church become the living expression of "the everlasting arms" to those who have grown old in Christ's cause!

Pray for your minister! Pay him a living salary! Let the parsonage be a family home and not a public

(*Continued on page* 20)



THE Committee on Economic Development, a private non-profit organization representing industry, reports that WORKER PROSPERITY as seen in "real wages" (what money wages can buy) has increased more than threefold in the past fifty years. It predicts that the average employee's real wages will double in the next thirty years if production per man-hour continues to rise at the average rate as in the past.

The Committee also says that the average employee today receives about $1.33 per hour, in comparison to the year 1900 when the average was about 43 cents per hour in terms of 1949 prices.

Fifty years ago the output per man-hour was about 50.5 cents in terms of the 1949 dollar. Today it is about $1.83. The amount of capital invested per worker has also doubled in the past fifty years. It now stands at $10,600 for each person employed in industry.

CONTRADICTING some of the CED report's optimistic statements, an article by Robert L. Heilbroner in the June issue of *Harper's Magazine* presents WORKER ADVERSITY. The author, a Harvard-trained economist, quotes figures reported by a sub-committee of the Joint Committee on Economics Report of Congress, showing that in 1948, when our national income reached an all-time high of $212 billion, 4,020,000 families and another 4,090,000 single persons not living in families received incomes of less than $1,000 per year.

Another 5,580,000 families and 1,830,000 single individuals not living in families received incomes of between $1,000 and $2,000. These are the rural poor, disadvantaged Negroes, the aged, broken families, the disabled, and some who work at jobs not sufficiently productive to provide a decent wage.

Some 7,950,000 families and 1,240,000 single persons not living in families earn incomes from $2,000 to $3,000 per year. Some 12,970,000 families and 810,000 single persons not living in families receive between $3,000 and $5,000. Only 6,900,000 families and 140,000 individuals receive between $5,000 and $10,000. Those receiving over $10,000 number only 1,110,000 families and 30,000 single individuals.

If Mr. Heilbroner's figures are reliable—and he quotes a Congressional committee for his authority—the lowest income group of nearly 10,000,000 families and about 6,000,000 individuals received incomes in 1948 of considerably less than $40 per week.

TRENDS: *The New York Times* urges prompt ratification of the Genocide Convention by the U. S. Senate in an editorial headed "Humanity is Our Client." . . . *In Fact,* published by George Seldes, has exposed John T. Flynn's attacks on the Federal Council of Churches in his book, *The Road Ahead,* which was summarized in *Reader's Digest.* . . . The Federal Council has published its own statement about the Flynn book under the title, "The Truth about the Federal Council."

The Church Must Care

By D. ERVIN SHEETS*

D. Ervin Sheets

WHEN Jesus planned to spread the message of salvation, he chose twelve men. He trained them and sent them out. Later, he selected seventy others, trained them and sent them out. From these beginnings came the church. As it was in the beginning, so it is now: first, the ministry, then, the church.

If the church is to be effective, the ministry must be well trained, hard working and completely dedicated to Jesus Christ. The tempo of modern life makes it practically impossible for a minister to farm, teach school, operate a business, or practice medicine and serve the congregation at the same time. As a result, we have the "full-time ministry." It becomes necessary for the church not only to recruit and train the ministry but to sustain it as well. As goes the leadership, so goes the church.

Requirements in Active Service

The church must care for the ministry in days of active service. In our economy, this calls for a cash salary, paid regularly and on the day it is due. The minister expects to make financial sacrifices when he takes his ordination vows. It is essential that he support his family, meet his church and community obligations, and pay his bills promptly. He cannot do these things without cash. With the great majority of the Lord's servants, there is no cash save that which the church provides as salary.

Most of our congregations feel that a parsonage is essential, especially in these days when rents are high and houses are scarce. Since a minister rarely lives out his entire life in one community, a parsonage solves the matter of a place for him to live. Where he lives is a matter of importance to the congregation.

Churches Should Provide

A minister has expenses other than those which are a part of the daily living of most families. He must drive an automobile, or his pastoral work is severely hampered. He must read books and church periodicals, or his mind stagnates. He must fellowship with his brother ministers in conventions and assemblies, or he loses much of the inspiration he sorely needs. Such things cost money. Some congregations make special provision for them, and many more should.

Two things must be kept in mind with regard to the support of the ministry in the time of active service. First, a minister represents his congregation in the community. It is natural for the congregation to want him to appear well and to do his work well. To do so he must be paid enough to be able to maintain his self-respect and a dignified standing in the community.

The second thing to keep in mind is that the minister must be a leader, and it costs money to be one. Not only must he be among the larger givers to the church, but he must also support, in money as well as time, every worth-while community enterprise. Ask the circle leader, the president of the married people's class, the chairman of the board, the leader of the community fund drive—ask the leader of any enterprise—and he or she will tell you that it costs more money to lead than it does to follow.

Beyond Active Service

The church that cares will do more than sustain the ministry in the days of active service. It will help the ministry to live in disability and old age. As a part of the social gospel, given to society by the church, business, industry and government provide protection and old age security for their workers. It is the right thing from a humanitarian viewpoint, to say nothing of the social gospel.

To help the ministry prepare for life's unknowns—death, disability and old age—thousands of churches of Disciples of Christ have joined their ministers in a contributory, reserve, non-profit Pension Plan.

Under the Plan the minister pays dues amounting to 2½ per cent on his monthly salary. The salary for pension purposes includes the cash paid and 15 per cent of the cash as parsonage allowance where one is provided. To this may be added other allowances granted for car, conventions, and books.

The church pays an amount equal to 8 per cent on the same salary as that on which the member remits.

At present, †4,244 ministers and 4,487 churches or organizations participate in the Plan. The difference in the figures is due largely to the fact that some ministers receive their incomes from two or more churches or organizations.

Benefits of Pension Plan

The benefits under the Plan are designed to cover the three major exits from the ministry—retirement, total and permanent disability, and death in active service. Pensions are paid the members when they retire after age 65, or when they become totally and permanently disabled after one year of membership with full dues paid. Pensions are also paid to widows and minor children whether the member dies in retirement, disability, or in active service.

Since January 1, 1931, when the Pension Plan began, there have been 1,690 pensions paid. Of these, 978 are in force today. These pensions are being paid to 401 retired ministers, 60 disabled ministers, 461 widows, and 56 minor children.

The amounts paid vary from $8.33 per month for a minor child's pension to $153.77 per month, which is

*Mr. Sheets is Special Representative of the Pension Fund of Disciples of Christ.

†All figures as of May 31, 1950.

the largest earned pension to date. As the Pension Plan grows older, the number of pensioners and the amounts of the earned pensions are increasing.

Supplemented by Gift Money

In these early years of operation, it has been necessary to help meet the needs of low income pensioners with gift money. The gift money expended has come through Unified Promotion, direct gifts, wills and annuities. In our brotherhood we shall always have to face the needs of those who serve for small salaries. Other church pension boards, some of them decades older than our own, have found it necessary to use large amounts of gift money to supplement small pensions. The use of gift money for funding increases within the framework of the Pension Plan is not only economical, it assures the pensioners that increase, once made, will be continued for life.

The Plan is fair, cooperative and dignified. A pension is not a gift. It is deferred salary earned during the minister's active days. To the minister the Pension Plan means protection, security, self-respect, and a freedom that enables him to give of his best.

To the church it means a clear conscience, a better leadership, a strengthened pastoral relationship, and the fulfillment of scriptural obligation. "Even so did the Lord ordain that they that proclaim the gospel should live of the gospel."

The evangelization of the world calls for sacrificial service on the part of a consecrated ministry. The church is moving in the right direction in sustaining the ministry in active service and old age. *The church that cares . . . shares.*

Discovering Tomorrow's Ministers

(*Continued from page* 18)

thoroughfare! Provide the pension! Buy books and see that he reads them! Any church can well afford to buy all that he will read. Make sure he has time to read!

Work with your minister, not against him! Insist on reasonable rest in vacation and suggest an occasional return to school at church expense!

We have heard the slogan, "Let the church be the church!" Along with that let us place *"Let the minister be a minister!"*

Neither is this conception of the ministry enough unless we see both church and minister in relation to Christ. They belong to him. They are his by creation, by use and by ultimate judgment.

Let the minister be "a good minister of Jesus Christ."

I was talking to a business acquaintance who belongs to one of the other churches, and I chanced to ask him about his church's minister.

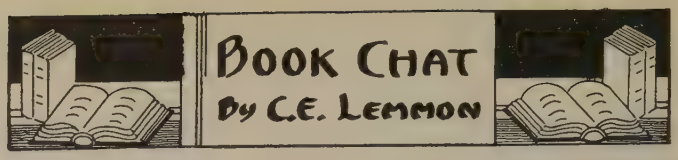
"I suppose you consider your pastor a great preacher?" I said.

"No, our pastor doesn't preach; he just talks to us."

"Is he good at making pastoral calls?"

"I wouldn't know; I don't think he ever made any pastoral calls on me. We happen to meet occasionally, and sometimes he drops in for a chat or even a meal."

—Justus Timberline in the *Christian Advocate*



EVERY pastor would be smart to read a book on the ministry each fall as he begins his work in order to sharpen up his approach to his preaching and pastoral work. *A Preacher's Primer* by David A. MacLennan, professor of preaching and pastoral care at the Yale Divinity School, is a good little current volume of five chapters dealing with the preacher as an interpreter, a prophet, a therapist, a workman, and a spiritual athlete. There is much material and wise counsel in this little book on the preaching art.

IN *The Christian Perspective* Edward T. Ramsdell set himself to the task of elaborating what he calls a biblical theology, but he does not do it at the expense of what he terms a philosophical theology. He tries to mediate between the two. Thus he begins with the philosophical problem of perspective, saying that significance depends upon one's perspective.

If a thinker puts all of his judgments within the scope of natural man he has one outcome, but if his perspective is wider so as to include the "spiritual" man the judgments are within a larger framework of truth. With this premise he reaches out for the biblical concepts of revelation, the incarnation, man and his sin, and the meaning and background of the cross.

It is not an easy book to read for the author makes few concessions to the theologically uninitiated. It is the kind of book that one likes to read with a pencil underlining important statements and conclusions.

FREDERICK C. Grant has a big new volume called *An Introduction to New Testament Thought,* a book of wide scope and fine scholarship. It is his conception that there is no well-ordered theology in the New Testament but more than one incipient theology. He joins the American scholar, E. F. Scott, and the late B. H. Streeter, noted British critic, in repudiating the idea of a single pattern of New Testament thought or organization, emphasizing the unity out of the diversity in literature, theology, organization and practices of primitive Christianity.

Disciples in reading his chapter on the Doctrine of the Church and noting the labored arguments on baptism and the Lord's Supper will doubtless disagree with his conclusions. Such subjects as Revelation, Doctrine of God, Doctrine of Man, Doctrine of Salvation, and New Testament Ethics receive clear and scholarly treatment. It is a valuable book.

THE second volume of the Westminster Pastoral Aid Books edited by Russell L. Dicks is *Ye Shall Be Comforted.* William F. Rogers is the author of this volume which is on the general subject of grief and is divided into two parts, the first half being a series of essays with simple and practical advice to the grief stricken and the last part a series of quotations from the Old and New Testaments.

This material is familiar to all ministers who use funeral manuals but the material is assembled here for the benefit of lay people. Ministers are often tempted

(*Continued on page* 40)

Churches in the Orient Seek Union

War Brought to the Christians of the Orient a Sense of Christian Unity that the West Has Long Sought

EDITORIAL NOTE: *H. B. McCormick, president of The United Christian Missionary Society, and Virgil A. Sly, the Society's secretary for the Orient, visited the Philippines and Japan early this year. The two join in this statement concerning the movement for closer unity among the churches in the two countries.*

TITANIC forces are shaping the Orient today and will not wait until some more propitious time for decision. In the Philippines and Japan the clashing forces of democracy and totalitarianism are struggling for the control of the mind, the allegiance and the emotions of the people. The show of power and strength is in the houses of government, but the issues will be determined by the group which can capture the heart and loyalty of the frustrated and disillusioned individuals who make up the population.

It is in this setting that the churches in the Philippines and Japan are seeking to achieve church union. It needs to be remembered that the yearning for church union was expressed by the Master himself when he prayed that all of his followers might be one "that the world might believe." Increasingly the churches have come to share the Master's desire.

Intense Nationalistic Pressures

In considering the specific movements toward church union in the Philippines and Japan it is not difficult to understand that under the intense nationalistic pressures of the late thirties this desire for union came to expression. Later under the war dominance of the military the union about which they had been thinking and for which they had been working with some success was definitely established in each country.

As soon as the war was over, however, the union movement in the Philippines took a new form. While the union of the war years no longer retained its form, several church groups joined together to establish The United Church of Christ in the Philippines. Our congregations in the Ilocano area of the North, with two exceptions, voted to participate in this new union movement. Our Tagalog churches in the Manila area remained out. In Japan the union of the war years remained and our congregations which had entered the union during the war voted to continue in the union.

In Process of Study and Discussion

At the present time in both the Philippines and Japan the union church officers and executive committees are studying methods and proposals whereby the union movements may be maintained and strengthened and their programs made more effective. In neither country are the unions crystalized but are in processes of study and discussion. Much of the discussion as to the future of the union movements points to change and development. In other words, the present basis of union is in a fluid state and will change and develop as the churches in the union gain experience in working together. Obviously this process is necessary if union is to succeed.

Far Greater Opportunity

It is the conviction of our church leaders who have joined in the union in both countries that they have a far greater opportunity to give their witness within the union than if they remained outside. Our Ilocano churches in the Philippines and our churches in Japan made it clear in entering the union that they did so with the understanding that they were free to continue the New Testament practices as taught by our brotherhood through the years. They made it clear, also, that they will withdraw from the union if at any time that freedom is denied them. They have received repeated assurances that they do retain their freedom and that they can continue to give their witness.

It is evident that our churches in each country are giving earnest testimony to the New Testament pattern as we understand it. They are attempting to work out a basis which will permit them to remain in the union while at the same time maintaining their basic convictions and practices.

Final Form to be Determined

The final form which the union in each country will take is yet to be determined. It is possible that the union may go in a direction which will make it impossible for our churches to remain in it. Or the union may finally take such form that our churches can keep their convictions and practices and continue to give their testimony in the union.

In the meantime our churches need our cooperation in every helpful way. We should keep in close touch with the progress of the union movements as they relate to our churches in both countries and to the cooperating boards in America to the end that we may help our churches in the two countries in the New Testament witness they are giving.

Tomorrow Too Late

Finally, the opportunities for Christ and his church in both the Philippines and Japan are so great that they cannot be stated in words. We should, therefore, multiply our resources and personnel in both countries at the earliest possible moment. The time is ripe for action today. Tomorrow will be too late.

International Convention Program

(Tentative and Condensed)

Oklahoma City, Oklahoma, October 9-15, 1950

Theme: *"Cooperation and Beyond to Brotherhood in Christ"*

Monday Evening, October 9

Evangelistic Rally: Joint Session of National Evangelistic Association and International Convention
Address, Roy C. Snodgrass, Fort Worth, Tex.

Tuesday Morning, October 10

Simultaneous Work-Conferences

Christian Women's Fellowship
Ministers and General Local Church Leaders
Religious Education: Leaders of Children, Intermediates, Youth and Adults

Tuesday Afternoon, October 10

President's Greeting, John A. Tate, Richmond, Va.
Welcome to Oklahoma City, William H. Alexander, Oklahoma City, Okla.
The Crusade: "The Crusade Moves to Victory," G. Gerald Sias, Indianapolis, Ind.; Marvin O. Sansbury, Des Moines, Iowa; Homer W. Carpenter, Louisville, Ky.
"The New Testament Church in the New Century," Arthur L. Brown, Birmingham, England

Tuesday Evening, October 10

"The New Century—A New Hope," John A. Tate

Wednesday Morning, October 11

"Personal Religious Living," Nels F. S. Ferre, Nashville, Tenn.
Presentation of Missionaries, Virgil A. Sly, Indianapolis, Ind., presiding
Convention Business
"Stewards of the Kingdom in the New Century," Riley B. Montgomery, Lexington, Ky.
"The Secret of Permanence in a World of Change," G. Curtis Jones, Richmond, Va.

Wednesday Afternoon, October 11

United Christian Missionary Society Business
"Let Us Build the Church," Wesley P. Ford, Berkeley, Calif.
"Building a Program for the New Century of Brotherhood," H. L. Smith, Indianapolis, Ind., presiding
"The Whole Church Working at the Whole Task," W. A. Shullenberger, Indianapolis, Ind.

Wednesday Evening, October 11

"The Local Church Looks Ahead" (Presentation on Long Range Program), First Christian Church, Tulsa, Okla.
"Counting the Cost and Paying the Price," Theodore Adams, Richmond, Va.

Thursday Morning, October 12

"Personal Religious Living," Nels F. S. Ferre
Presentation of Missionaries, Mrs. Mae Yoho Ward, Indianapolis, Ind., presiding
Convention Business
"Stewards of the Kingdom in the New Century," Riley B. Montgomery
"Power to Witness for Christ," W. A. Welsh, Dallas, Tex.

Thursday Afternoon, October 12

World Call Hour: Address, Dr. Ralph W. Sockman, New York City
Report on the Orient, H. B. McCormick and Virgil A. Sly, Indianapolis, Ind.
"The Future of Christianity in Asia," Searle Bates, New York City
"Building World Brotherhood through the Great Commission," C. M. Yocum

Thursday Evening, October 12

"The World's Need of Christ," Toyohiko Kagawa, Tokyo
Recognition of Missionaries, E. K. Higdon, Indianapolis, Ind., presiding
Speakers: Howard Huff, George Cherryhomes, and Veda Harrah
Address, Mrs. Leslie E. Swain, Craigville-on-Cape Cod, Mass.

Friday Morning, October 13

"Personal Religious Living," Nels F. S. Ferre
"Stewards of the Kingdom in the New Century," Riley B. Montgomery
Convention Business
"Christians Perfected Together," Waymon Parsons, Shaker Heights, Ohio

Friday Afternoon, October 13

"Fellowship with Our Heritage," Wilfred P. Harman, Temple, Tex.
"Fellowship in World Distribution of the Scriptures," Frederick W. Cropp, New York City
"The Wider Fellowship in America," John Rogers, Tulsa, Okla.
"Ecumenical Fellowship World-Wide," Robert Tobias, Geneva, Switzerland

Friday Evening, October 13

"Our Other Family Fellowship" (Dramatic Presentation of *National Benevolent Association)*
"Crucial Issues Confronting Higher Education," Luther Wesley Smith, Philadelphia, Pa.

Saturday Morning, October 14

"Personal Religious Living," Nels F. S. Ferre
Laymen, Our Responsibility, Harry Hines, Dallas, Tex.
Youth, Our Responsibility, Peggy Thomas, Wichita Falls, Tex.; Charles Cox, Jr., Birmingham, Ala.; and Don Seamans, Kansas City, Kan.
Convention Business
"A Divine Standard for Churchmanship," F. W. Wiegmann, Indianapolis, Ind.

Saturday Afternoon, October 14

Simultaneous Conferences and Forums

Ministers' Wives
Business and Professional Women
Christian Laymen
All Youth Rally
Christian Unity Conference
The Effective Church in Community Service
The Effective Church in Its Organization and Program
The Effective Church in Its Worship and Devotional Life

Saturday Evening, October 14

Recognition of Retiring Ministers, Forrest L. Richeson, Minneapolis, Minn.
Ordination Service
Welcome to Newly Ordained Ministers, Hampton Adams, St. Louis, Mo.
"Ambassadors of Brotherhood," Charles B. Tupper, Springfield, Ill.

Sunday Morning, October 15

Worship in Oklahoma City churches

Sunday Afternoon, October 15

Communion Service

Convention Highlights

● ● ● Dr. Ralph W. Sockman, pastor of Christ Church, Methodist, New York City, and one of America's foremost radio preachers, will be the speaker at the "World Call Hour" at the Thursday afternoon session *which begins at 1:50.* Dr. Sockman is president of the Church Peace Union and is a member of the Central Committee of the World Council of Churches.

Earlier plans for Dr. Sockman to speak at a World Call luncheon were altered so that the entire convention might hear him.

● ● ● Dr. Walter Marshall Horton, Fairchild professor of theology at Oberlin College, will speak Saturday afternoon at the Christian Unity Conference. Dr. Horton, Baptist theologian and author, gave the Hoover lectures on Christian Unity in 1948. He spent the summer of 1950 in Geneva, Switzerland, at the Ecumenical Institute. His address will give convention delegates recent developments in the ecumenical church.

● ● ● Special music will be presented by the Oklahoma City Convention Choir, Phillips University Choristers, Jarvis Christian College and Texas Christian University choirs, and Phillips University Band. Saturday afternoon, Oklahoma A. and M. College, Phillips University, University of Oklahoma and churches of Oklahoma City will present a Singadrama.

● ● ● Work-Conferences Tuesday morning and Saturday afternoon will bring national and local churchmen together to discuss every phase of Christian life.

● ● ● Dr. M. Searle Bates, veteran missionary to China and currently professor of missions at Union Theological Seminary, New York City, will speak on "The Future of Christianity in Asia" Thursday afternoon. Dr. Bates is recognized as one of the outstanding Christian interpreters of the Chinese scene.

● ● ● The Crusade for a Christian World will be vividly presented with visual materials Tuesday afternoon. Wednesday morning at a breakfast, additional information on both the achievements and unfinished projects of the Crusade will be given.

Let's Meet the Kagawas

TOYOHIKO Kagawa, noted Japanese Christian, will speak to Disciples of Christ October 12 at the International Convention, Oklahoma City.

Miss Jessie Trout, who worked with Dr. Kagawa in Japan for several years, recently received the above picture of the family. Dr. Kagawa has many names for his wife. *Haruko,* her name, means "spring," and Dr. Kagawa says she had been indeed the spring of his life. When he thinks of her selfless and careful spending of their money, he calls her the "chancellor of the exchequer." But Miss Trout says a listener recognizes the deep affection and complete trust he has when he calls his wife "Mama," English name almost as familiar to Japanese as to Americans.

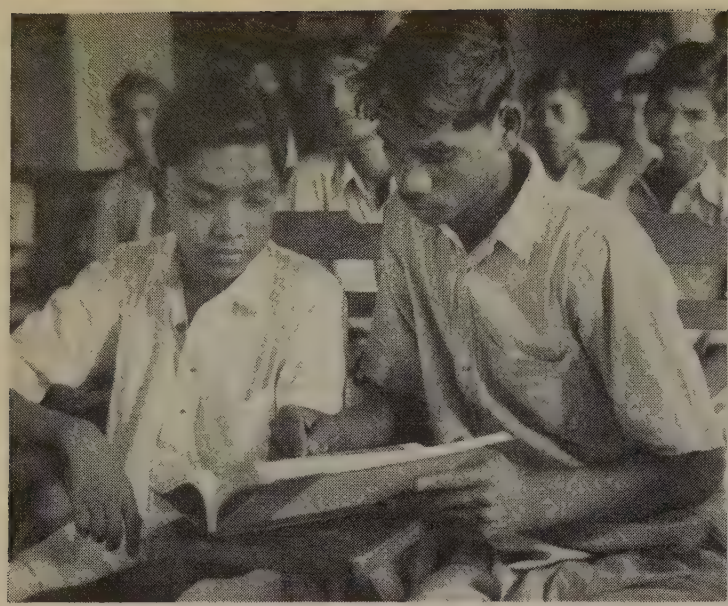
The world has demanded so much of Dr. Kagawa's time that Mrs. Kagawa has frequently been both mother and father to their children. Their fine family shows she has been successful.

Sumimoto, their son, is the oldest. He is married and the father of a three-and-a-half-year-old boy. Though a doctor by profession, he is active in his church and leads the music there.

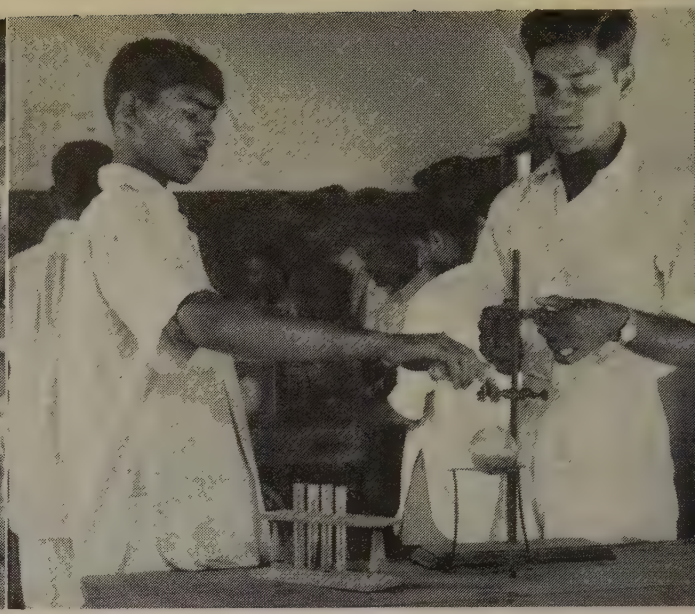
The older daughter, *Chiyoko,* recently received her doctor's license to practice and plans to serve some needy group.

The younger daughter, *Umeko,* is a student at the Theological Seminary of Kansai Gakuin, Kobe. On Sundays she is working in the same old slum district where her parents have given so much service.

A niece makes her home with the Kagawas. She attended Miss Michi Kawai's school along with the Kagawa girls, and plans to enter Phillips University, Enid, Oklahoma, soon.



Gladwin, at right, a student in the boys' middle school, Bilaspur, India, shares a book with another pupil in study hall.



The instructor of the class, at right, shows Gladwin how to set up the science equipment in the school laboratory.

How Opportunity Came to an Indian Schoolboy

By FRANCES W. GAMBOE*

GLADWIN, the youngest child of Phulmani bai, last April finished middle school in Bilaspur, India, and is now beginning his studies in the boys' high school there. Both of these schools are conducted by The United Christian Missionary Society.

Fourteen years ago, in desperation his mother came to the Bilaspur Mission of Disciples of Christ seeking help. Phulmani bai was formerly a mission ward. Her husband, Bhaigrathi, was a farmer in a village not far from Bilaspur, but he developed leprosy and was admitted to a leper home. This left Phulmani bai with five children, one a baby in arms, to support.

During a meeting of the school staff, Gladwin delivers a message to the headmaster, Murad Scott, who is seated at the head of the table. Homer Gamboe, missionary, stands at right.

The Mission went to work helping the needy mother in caring for her family. The older children were placed in various boarding schools, and the mother obtained work at a Red Cross child welfare center. Soon the two older children, Grace and Jetu, were married; a third, Lena, became a nurse at Jackman Memorial Hospital in Bilaspur.

The fourth child, Edwin, stood at the head of his class each year in the mission school in Bilaspur. He worked his way through the boys' high school as janitor, yet he was held in respect by his high-caste schoolmates because of his outstanding scholarship. He is now studying at Hislop College in Nagpur, preparing to become a science teacher.

While in the boys' middle school last year, Gladwin, youngest of the five, was captain of his class. He played the flute in the school band, because music is one of his special interests.

Gladwin studied science, using the meager laboratory equipment and practiced typing on one of the school's four typewriters. He took his turn reading the Bible at morning chapel periods, and led the flag-raising and salute exercise which is an important part of the daily program in Free India's schools. Gladwin is shown here in pictures of some of his activities at the close of the school term last April.

Missionaries feel there is no greater privilege than in helping promising young students like Gladwin Bhaigrathi and his sisters and brothers get the training with which they can play their part in building the new India. Christian young people like them are winning recognition in all fields of endeavor.

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*Mrs. Homer P. Gamboe is a missionary to India with The United Christian Missionary Society. The pictures of Gladwin were made by Wm. D. Hall.

Hockey is the principal sport at the middle school for boys and is Gladwin's favorite. He is bullying off at the right.

Gladwin joins the other boys at playing the breath-taking game of *kabor-di* in the vacant lot back of the boys' school.

Gladwin gladly takes his turn reading from the Bible at the daily chapel service. The school has no assembly hall large enough to seat all the boys at one time. The open courtyard is used for assembly, and the boys sit on the ground.

Crusade Progress

A Brotherhood on the March

THE Crusade was set up with the assumption that three years of organized crusading would serve to give momentum to even greater devotion, service and giving persuant to its termination.

The following statements from pastors of churches that have completed their financial goals show that this assumption was well founded. They are going forward to greater things during the period of extension and beyond.

More Than Raising Money

Getting under the goals of A Crusade for a Christian World at the Christian Church, Paris, Missouri, has meant much more than raising money. That we did, and I think that it did us all good. Our other giving has not suffered but rather increased. Sunday school attendance has almost doubled, and our church attendance has shown marked improvement. On top of it all we have been spiritually blessed.

—A. S. Baillie

Members of World Christianity

The Crusade has blessed the members of the State Street Christian Church, Redlands, California, with the sense of having won for a universal Saviour whose call is to minister to universal need. They know themselves to be members of world Christianity as well as members of a local congregation, and they believe in themselves as such.

—J. J. Walker

Brighter Future

At the Church of Christ, Canton, Pennsylvania, "the light that shines the farthest shines the brightest at home" is true in our financial situation. As soon as the financial goal was accepted for the Crusade, a new vision went out to the needs of the world. Then a new interest was shown in our local indebtedness. Our missionary spirit has taken on new fervor; and with the old building debt liquidated, a brighter future lies before the Canton church.

—C. E. Rostofer

Faith and Consecration

Paying our Crusade financial goal in full has been a highly rewarding experience for the members of First Church, Roswell, New Mexico. Something we thought almost too big for us was taken in stride and it did us good—a victory of faith and consecration. Quite definitely, this victory has given us a stronger spiritual awareness, with increased appreciation of the part to be played by the local church on behalf of the Christian enterprise around the world.

—Marion W. Nilsson

Clearer Conception

The members of the First Church, Tupelo, Mississippi, have been richly blessed in having a share in the world task as represented in the Crusade by reaching our financial goal before June 3. Because of the Crusade, we have a clearer conception of the world mission of the church, and we sense the joy of Christian fellowship which binds us with the brotherhood in this great enterprise.

We will continue to work and give that we might help the brotherhood to finish the course, that we shall not fail those who look to us for help.

—Raymond Kays

A. S. Baillie

J. J. Walker

C. E. Rostofer

M. W. Nilsson

Jubilant in Victory

A Crusade for a Christian World has done three things for the Central Church, Jacksonville, Florida:

First, it has developed a unifying sense of responsibility in the assumption and raising of the $15,000 financial goal.

Second, it has developed a new consciousness of the growing needs of our brotherhood.

Third, it has challenged us to enlarge our local and missionary program for the future. We have all been amazed at the great work which can be accomplished when all cooperate. The Crusade goal became for us a natural part of our total budget. We are jubilant in our victory.

—Leslie G. Heuston

Larger Vision

First Church, Newport, Arkansas, while having a membership of only 55 or 60 at the time of the beginning of the Crusade, accepted a goal of $1,250. The goal was reached and surpassed by April 1, 1950. The amount raised was $1,288.

This was done while in an expensive campaign of redecoration and repairing the church and a redecoration of the parsonage. So anxious were we not to cripple the Crusade plea that we borrowed the money for part of our own work.

Moreover, we have become more deeply interested in many more brotherhood activities than ever before. The Crusade has helped this church to a larger vision.

—Ray Bebout

Not a Weight But Wings

The Crusade is the finest thing that ever happened to First Church, Salina, Kansas. In 1924 we erected a beautiful building which threw this congregation under a heavy indebtedness. As a result of striving to hold our building, and for a time during the depression it looked as if we might lose it, the vision of the church became localized. The Crusade lifted our vision to the total task of the church. We have paid in full and now we plan to conserve our gains.

The Crusade with us was not a weight to be lifted, but wings with which to soar to new heights, to catch a new vision of our possibilities. Thank God for the Crusade!

—LeVern Freeman

Five Retire from India, China, Congo Missions

Miss Anna Bell Cowdrey arrived in America in July for retirement. With her she brought the love and devotion of India's women and children who, from her, learned of Christ and his concern for womanhood.

Miss Cowdrey

Miss Cowdrey went to Kulpahar in 1912 where she served 21 years. Her first three terms were given mostly to work with women, visiting in village homes, and directing work in the women's industrial home. She had charge of the school, the dispensary, and the needlework department where women made beautiful embroideries that found ready sale.

In 1935, Miss Cowdrey went to Mungeli to direct the vocational boarding school for girls and two co-educational primary schools. The last term she was in Bilaspur, in charge of religious activities, Jackman Memorial Hospital.

Dr. and Mrs. C. H. Plopper have served the brotherhood of Disciples of Christ with great devotion through the years.

Mrs. Plopper went to China in 1903 as Miss Alma Favors, and Dr. Plopper to Nantungchow in 1913. In 1915 they were married on shipboard when Miss Favors returned from furlough.

The Ploppers served in Wuhu until 1922 when Mr. Plopper took over work among young men with the Y. M. C. A. He also carried secretaryship of the Wuhu Union Church Council.

After three years, Dr. Plopper was appointed to Nanking Union Theological Seminary faculty. Mrs. Plopper found her place in work among women and students. During the 1927 war, the Ploppers went to the Philippines where he taught in Union Theological Seminary.

World War II interrupted the work again, and after a brief period in China after the war, ill health forced them to return to the States in 1948. They now reside in Fresno, California.

Mr. and Mrs. W. H. Edwards had a colorful career as missionaries in the Belgian Congo. Soon after reaching the field in 1909, Mrs. Edwards (Miss Edna Eck) met Will Edwards, a missionary engineer from Scotland.

They became engaged during their first term of service. Mr. Edwards returned to America, attended Butler University and the College of Missions, went back to Congo, and they were married by the British Consul, at Boma.

Mr. Edwards joined the Disciples of Christ Congo Mission in 1915. Though stationed at Bolenge, he carried responsibility for out-stations at Monieka and Mondombe. The Edwardses gave their time and strength to evangelism in the whole Bolenge area. During their last term, they opened the new station at Bosobele in the Ngiri-Ubangi area.

Mr. and Mrs. C. H. Plopper

Mr. and Mrs. W. H. Edwards

Mr. and Mrs. Edwards retired July 1. Their son and his wife are now serving in the Congo.

Churchmen Bring Christian Stewardship To National Council of Churches

Contributions last year by American church-goers in forty-seven major Protestant denominations exceeded the billion dollar mark for the first time in history—a gain of approximately fifteen million dollars.

These encouraging figures were released to the churches and the general public through an agency known as the United Stewardship Council. Not generally realized, however, was the fact that this record breaking figure was largely the result of the efforts of churchmen working together through the Council. They achieved last year's all-time high in church contributions through a philosophy far unlike the usual fund raiser's point of view.

According to Council members, church stewardship implies much more than filling the collection plate each Sunday. It is not only the church member's contribution of his tithe, but also of his time and talents—a kind of giving that enriches both the giver and his church.

This point of view will be represented strongly in the new National Council of Churches of Christ in the U.S.A., for the Stewardship Council is one of the eight interdenominational agencies that will merge in the new organization at a Constituting Convention to be held in Cleveland, Ohio, November 28-December 1.

The Cleveland gathering, according to announcements from the Planning Committee of the National Council, will have more than twelve hundred official representatives and alternates from twenty-six Protestant and Orthodox communions. In addition, five thousand visiting delegates, the majority of them laymen, will be on hand to view and take part in the historic proceedings.

The presence of the laymen will be a source of encouragement to the Stewardship Council, for oddly enough it was the laymen who first set up an agency to promote the idea of stewardship now being carried on by the Council.

Back in 1909, the Layman's Missionary Movement started such an agency which stressed the need to "quietly prepare the hearts of the givers."

Later this same theme was taken over by the Inter-Church Movement which, upon its dissolution, led to the establishment of the United Stewardship Council in 1920.

Today, the Council has for its motto, "Time, Ability, Possessions." These three are considered to be the cornerstones of any dedicated stewardship program in the churches. With a view to promoting this theme, the Council performs the following services:

—Collects and distributes accurate information on the giving record of the major Protestant bodies.

—Develops stewardship literature designed to meet the specialized needs of its member denominations, and engages capable authors to produce literature that will keep the "stewardship message" fresh and up to date. It publishes literature that can be used in any communion, thus saving time and expense.

—Serves as a clearing house for audio-visual aid materials, and arranges to have a valuable library of transparencies, sound films, filmstrips, slides and recordings in the various denominational offices.

—Maintains a youth committee and women's committee to promote stewardship among these groups.

—Provides speakers for lectures to classes, conferences, and theological seminaries.

—Encourages prominent theological educators to interpret the meaning of stewardship.

—Enlists seminaries and universities to undertake research in stewardship.

—Underwrites lectureship in key theological seminaries on stewardship subjects.

The United Stewardship Council, a voluntary association, brings years of experience and understanding in the promotion of Christian stewardship of time, abilities, and material possessions.

World Call Ten Percent Legion

THESE 652 churches have sent in, between July 1, 1949, and June 30, 1950, subscriptions totaling 10 per cent of their resident membership, as reported in the 1949 Year Book. Those starred (*) have achieved the distinction of securing subscriptions from 20 per cent of their members. States not mentioned had no churches qualifying. A minimum of ten subscriptions is required to qualify for the Ten Percent Legion.

	No. of subscriptions	Per Cent subscribing
Alabama		
Anniston, First	31	11
*Athens	50	21
Cullman, First	18	14
*Demopolis	15	54
*Dothan, First	27	25
*Eutaw	20	26
Falkville, Piney Grove	11	15
*Florence, Central	44	27
Hayneville	10	10
Jasper, First	19	16
Montgomery, Cloverdale	14	13
Opelika, Shady Grove	10	16
Selma, First	48	14
Tuscaloosa, First	22	13
Arizona		
Glendale, First	12	10
Mesa, First	21	18
Tempe, Community	14	18
Yuma	13	10
Arkansas		
Arkadelphia	13	19
Bald Knob	10	10
Camden, First	21	12
DeQueen, First	14	10
El Dorado, First	55	18
Forrest City	19	19
Gurdon	13	13
Harrison	38	10
Little Rock, Pulaski Heights	47	17
Marianna, First	14	13
*Newport, First	19	22
Russellville	30	12
Searcy, First	13	19
*Wynne	24	35
California, North		
Chico	55	17
Corning	19	11
Eureka, First	47	19
Gridley	23	19
Lodi	39	13
North Sacramento, Del Paso	15	11
Oakland, Fruitvale	46	11
*Oakland, Mils Terrace	41	23
Oroville	19	12
*Pacific Grove	28	24
*Palo Alto, First	44	24
Redwood City	18	14
San Francisco, First	62	15
*San Francisco, Golden Gate	14	23
San Mateo	14	10
*Santa Cruz, Garfield Park	46	24
*Tracy, First	27	50
Turlock	45	16
Visalia, First	37	10
Watsonville	42	18
Woodland, First	51	12
California, South		
Arlington	20	15
Artesia	12	11
Beaumont	16	18
*Bellflower, First	132	20
Burbank, First	47	14
Burbank, Little White Chapel	40	11
Covina	23	14
El Cajon, First	19	13
Gardena, First	39	12
*Glendora	150	52
Hemet	11	11
Holtville, First	17	10
Long Beach, East Side	105	14
*Los Angeles, All Peoples	51	38
Los Angeles, Arlington Avenue	42	10
*Los Angeles, Cypress Park	47	23
*Los Angeles, Eagle Rock	30	24
Los Angeles, Hollywood-Beverly	180	12
*Los Angeles, Monroe Street	28	22
*Los Angeles, Morningside Park	24	21
Los Angeles, Western Avenue	16	14
*Los Angeles, Wilshire	242	21
North Hollywood, First	61	10
Oceanside, First	20	10
Ontario, First	72	13
Pasadena, Bethany	62	19
*Rialto	32	26
*San Diego, Pacific Beach	38	43
San Diego, University	146	14
San Dimas, First	14	14
San Pedro, First	30	13
Santa Barbara, First	31	10
Santa Maria	32	16
Santa Paula	17	12
South Pasadena	14	11
Tujunga, Boulevard	14	12
Van Nuys, Central	135	17
*Ventura, First	57	20
Whittier, First	134	11
Wilmington, First	29	15
Canada		
Edmonton, Alberta, Central	30	19
*Vancouver, British Columbia, Central	16	20
*Winnipeg, Manitoba, Home Street	29	20
Halifax, Nova Scotia, North Street	13	10
Guelph, Ontario	12	13
Owen Sound, Ontario	10	13
Ridgeway, Ont., Windmill Point	13	18
Toronto, Ontario, Hillcrest	41	11
*West Lorne, Ontario	13	22
Summerside, P.E.I., Central	13	11
*Regina, Sask., Central	13	21
Colorado		
Alamosa	13	16
Ault	14	11
Denver, East Side	31	10
Denver, South Broadway	127	14
Fort Collins, First	45	10
Fort Morgan, First	50	11
Grand Junction, First	47	10
Greeley, First	81	14
Palisade	12	10
Salida	24	17
Sterling	39	16
District of Columbia		
Arlington, Vir., Pershing Drive	21	11
Bethesda, Maryland	17	18
*Washington, D.C., Shepherd Park	80	27
Tacoma Park, Maryland	16	11
*Vienna, Virginia, Antioch	14	24
Florida		
Bradenton, Central	11	11
*Haines City, First	27	28
*Jacksonville, First	100	23
Jacksonville, Riverside Avenue	45	11
*Jacksonville Beach, First Church of the Beaches	14	41
Ocala, First	18	13
Sanford, First	18	14
Sarasota, First	21	12
*Sebring	12	24
Georgia		
Atlanta, First	182	19
Decatur, First	58	13
Guyton	11	14
*Sandersville	27	22
Valdosta, First	38	14
West Point	20	16
Hawaii		
*Honolulu, First	53	27
Idaho, South		
Emmett	36	19
*Homedale	13	23
Illinois		
Allendale, First	27	13
Arcola	40	13
*Atwater	20	34
Barry, First	22	11
*Buffalo	13	25
Cairo, First	13	10
Cameron	22	15
Cameron, Coldbrook	22	13
Centralia, First	142	12
Chicago, Morgan Park	26	10
Colfax	16	13
Eureka	72	14
*Fairbury	13	20
Flanagan	18	15
Gays	11	10
Hamilton, First	28	10
Harrisburg	27	18
Harristown	16	10
Henry, First	15	19
Lexington	12	10
*Litchfield, Barnett	10	29
Long Point	20	17
Maywood	39	12
*Mt. Carmel, Barney's Prairie	23	31
Mt. Morris, First	23	10
Niantic	25	13
Oak Park	43	19
Oakwood	10	13
Pontiac, First	33	11
Princeton, First	20	13
Stanford, First	15	11
Stewardson	16	10
Indiana		
Arcadia, Omega	21	17
Atlanta	31	10
Atlanta, East Union	13	12
Carlisle, First	11	14
Columbia City, Saturn	17	19
*Edinburg	55	37
Evansville, Barker Avenue	22	13
*Evansville, East Side	119	41
Fairmount	15	15
Franklin, Tabernacle	79	12
Gary, Central	61	10
*Glenwood	14	34
*Glenwood, Orange	13	26
Greenfield, Nameless Creek	14	15
Hillsboro	22	13
*Huntington, Buckeye	15	20
Indianapolis, Central	173	13
Indianapolis, Garden City	24	10
Indianapolis, University Park	95	11
*Kokomo, Macedonia	26	54
Kokomo, Rich Valley	12	17
Markleville, East	18	17
Milroy	16	10
Monticello, Oak Grove	15	12
Morgantown	15	15
Mt. Summit	24	19
Muncie, Jackson Street	63	11
Muncie, Tabor	11	17
New Albany, Tunnel Hill	14	14
Noblesville, Refuge	15	15
Owensville	21	10
Paragon, Alaska	13	12
Pittsboro	23	10

Award of Honor

This church is hereby recognized for enrolling more than ten per cent of its members as subscribers to

World Call

1949-1950

	No. of subscriptions	Per Cent subscribing
Plymouth, First	17	13
*Roann	15	20
Rushville, Ben Davis Creek	10	10
Rushville, Little Flat Rock	28	15
Rushville, Plum Creek	23	11
Valparaiso, First	74	11
Waynetown	17	10
Winamac, First	33	10
Wolcott	21	15
Iowa		
Adel	48	12
Alburnett	12	17
Bloomfield	154	18
Bondurant	11	11
*Carlisle	32	29
Chariton, First	30	12
Clearfield	17	17
Coggon	13	11
Coon Rapids	18	10
*Des Moines, Mondamin	31	26
Eldora	11	12
Estherville	55	15
Glenwood	30	12
Goldfield	10	11
*Ionia, Republic	11	26
*Kalona	38	41
Keosauqua	13	11
Mason City	77	14
Muscatine	18	13
Washington	48	12
West Liberty	20	15
What Cheer, Indianapolis	13	19
Zearing	16	11

Churches with Highest Per Cent Subscribing

	No. of subscriptions	% Subscribing
Langley, Oklahoma, First	**10**	**63**
Winterville, North Carolina	**23**	**56**
Demopolis, Alabama	**15**	**54**
Kokomo, Indiana, Macedonia	**26**	**54**
Glendora, California	**150**	**52**
Tracy, California	**27**	**50**
California, Kentucky	**10**	**50**
Marfa, Texas, First	**58**	**46**
Oak Ridge, Tenn., United	**21**	**45**
San Benito, Texas, First	**83**	**44**

	No. of subscriptions	Per Cent subscribing
Kansas		
Cimarron, First	11	10
Clearwater	35	14
Colby	28	19
Eureka, First	41	10
Goodland	44	12
Highland	28	11
*Hutchison, Park Place	44	37
Kingman	52	10
Kinsley	19	11
Lewis	17	15
Macksville, First	24	10
Newton, First	87	10
Olathe, First	19	12
Osborne	22	14
*Scott City	107	21
Stafford, First	46	12
Ulysses	17	12
Wichita, Fairview	48	10
Wilmore	13	15
Kentucky		
Albany	12	12
Berea, First	43	14
Boston	22	14
Burlington, Bullittsville	18	18
Cadiz	10	16
*California	10	50
Carrollton	29	12
Clintonville	14	17
Crestwood, Central	26	15
Crittenden	13	13
Eminence, Point Pleasant	19	10
Frankfort, Bridgeport	12	13
Frankford, First	135	11
Georgetown, Newtown	18	12
*Greenville	28	20
Hazel Green	16	19
Hodgenville	14	17
Hopkinsville, Liberty	19	14
Hustonville	15	10
Kevil, Bethel	20	13
Lancaster	36	10
Lexington, Old Union	23	11
Lexington, Woodland	75	10
London, First	32	11
Louisville, Crescent Hill	37	13
Louisville, Edenside	73	11
Marcellus, Pleasant Grove	21	17
*Marion	12	40
May's Lick	15	10
Moorefield	12	11
Morehead	24	13
*Morganfield	26	25
Mt. Sterling, Somerset	14	11
Murray, First	34	10
New Castle	13	10
North Pleasureville	20	11
Pleasureville, Berea	11	10
*Pleasureville, Elmburg	10	20
Ravenna	33	13
Salvisa	12	19
Sebree	16	18
Sharpsburg	18	12
*Uniontown	11	27
*Versailles, New Union	18	40
Waddy	14	14
Winchester, First	98	12
*Winchester, Mt. Zion	11	21
Louisiana		
Jennings, First	23	14
Monroe, First	37	11
New Orleans, St. Charles Avenue	51	12
Sulphur, First	19	13
Maryland		
Baltimore, Govan's	18	11
Baltimore, Randall Street	11	16
*Fork	13	20
Lansdowne, English Consul	13	13
Michigan		
Ann Arbor, Memorial	22	15
Grand Rapids, Cascade	10	17
Grand Rapids, Central	57	13
Jackson	25	16
Kalamazoo, Park Street	49	16
Mississippi		
Cleveland, First	15	14
Edwards, Southern Christian Institute	17	14
Greenville, First	19	11
Jackson, First	116	17
*Lambert	16	32
*Rome	15	30
Woodville	24	13
Missouri		
Bolckow	21	19
Bonne Terre, First	15	12
*Boonville, First	50	20
Bowling Green	17	12
Chillicothe, First	79	12
Coffey	13	15
Columbia, Oakland	13	11
Farmington	21	13
Gower	23	15
Hannibal, Mt. Zion	16	16
Hickman Mills	29	12
Holliday	19	13
Holt	10	12
Joplin, First	92	12
Kansas City, Memorial	83	11
Kansas City, Oak Park	122	10
Kearney	18	10
Lewistown	16	15
Lone Jack	13	11
Louisiana	37	13
Macon, First	37	18
Maysville, First	29	13
Maywood, Emerson	11	16
*McCredie, Richland	20	26
Mokane	10	13
Monroe City	21	10
*Monticello	10	28
Mountain Grove	20	12
Odessa, First	47	19
Ozark	13	10
Paris, First	43	12
Raytown	35	13
Richmond, First	49	16
St. Louis, Baden	18	11
St. Louis, Dover Place	51	15
St. Louis, Northwest	18	11
*Santa Fe	18	20
*Springfield, National Avenue	61	28
Sturgeon	17	16
*Thompson, Liberty	13	20
Union Star	11	14
Vandalia	30	12
Warrensburg, First	63	12
Montana		
Billings, First	90	15
Hamilton	19	10
Lewistown	10	13
Nebraska		
Alma	24	10
*Brock, Charter Oak	15	22
Broken Bow	15	11
Giltner	12	10
Minden, First	35	17
*Overton	12	22
Stamford	11	11
Verdon	14	17
Nevada		
Las Vegas	11	14
New Mexico		
Albuquerque, Monte Vista	79	15
Artesia	27	14
Raton	22	11
Roswell, First	85	16
New York		
Brooklyn, Flatbush	29	12
Buffalo, Cleveland Heights	13	11
Buffalo, Richmond Avenue	33	11
Buffalo, University	74	17
Dunkirk	12	12
*Poestenkill	13	23
Syracuse, South Geddes Street	12	12
Troy, Eagle Mills	13	17
North Carolina		
Asheville, First	40	12
Ayden	47	18
Ayden, Timothy	27	16
Bellarthur, Arthur	10	12
*Charlotte, First	46	22
Edward	10	16
*Farmville	75	22
*Greensboro, Elm Street	44	26
Grimesland	10	15
Kinston, Airy Grove	12	11
Kinston, Armenia	16	12
Kinston, Gordon Street	127	11
LaGrange	13	11
Macclesfield	15	11
New Bern, Broad Street	33	13
*Pfafftown	33	22
*Smithfield	11	23
Spray, Second	33	18
Stoneville	16	19
*Walstonburg	18	20
Wendell	12	12
*Williamston	58	23
Wilmington, First	41	16
Winston-Salem, First	71	14
*Winterville	23	56

Churches with Greatest Gain in Subscriptions

	No. of subscriptions	Gain over 1948-49
Bellflower, Calif., First	**132**	**91**
Los Angeles, Calif., Wilshire	**242**	**76**
Frankfort, Kentucky, First	**135**	**63**
Jackson, Mississippi, First	**116**	**53**
Chillicothe, Missouri, First	**79**	**51**
Jacksonville, Florida, First	**100**	**50**
Norfolk, Virginia, First	**85**	**50**
Los Angeles, Calif., All Peoples	**51**	**49**
Dallas, Texas, Edge Cliffe	**58**	**48**
North Hollywood, Calif., First	**61**	**47**

	No. of subscriptions	Per Cent subscribing
Ohio		
Bloomdale, Eagleville	11	13
Chillicothe, First	12	13
Cincinnati, Central	18	18
Cincinnati, Walnut Hills	69	11
Clyde	22	17
Columbus, West 4th Avenue	79	13
Columbus, Wilson Avenue	61	11
Fayette	13	15
Genoa	13	15
Marion, Kirkpatrick	12	14
Mentor	22	10
Quaker City, Central	13	10
*St. Louisville	21	34
Toledo, East Side	39	11
Toledo, Norwood-West End	67	11
*Uniopolis	12	24
Oklahoma		
Ada, First	60	10
Antlers	11	10
Bartlesville, First	96	11
Britton, First	30	11
Buffalo	16	11
Cherokee, First	76	15
*Enid, University Place	122	20
Guymon, First	13	10
Helena	29	16
Hooker	12	15
Hooker, Straight	11	17
*Hugo, First	36	25
*Idabel, First	12	39
Kaw City, First	10	11
*Langley, First	10	63
*Mangum	26	20
*Mounds	10	21
*Muskogee, Memorial	33	22
Nicoma Park	12	13
Okmulgee, First	88	11
Ponca City, Bois d'Arc	19	12
Tulsa, Rogers Heights	19	10
*Tulsa, Sheridan Avenue	11	23
Tulsa, Wheeling Avenue	102	14
Walters, First	24	14
Wewoka	42	16
Oregon		
Ashland	30	10
Astoria	23	11
*Burns	24	33
Corvallis, First	28	10
Dallas	51	13
Dayton	11	13
Forest Grove, First	75	17
Gladstone	28	13
Jefferson	15	11
Ontario	26	12
Portland, First	180	13
*Portland, Kern Park	76	23
Portland, Mallory Avenue	87	14
*Portland, Southeast	11	28
Silverton	33	13
Springfield	28	10
Pennsylvania		
Alba	12	12
Bellevue	46	13
Brownsville	12	18
Canton, North Union	10	10
*Carmichaels	11	31
Dallas, Huntsville	13	16
Erie	31	11

Churches *in Legion* with the Most Subscriptions

	No. of subscriptions	% Subscribing
Fort Worth, Texas, First	436	13
Los Angeles, Calif., Wilshire	242	21
Atlanta, Georgia, First	182	19
Los Angeles, Calif., Hollywood-Beverly	180	12
Portland, Oregon, First	180	13
Indianapolis, Ind., Central	173	13
Wichita Falls, Texas, First	154	10
Bloomfield, Iowa	154	18
Glendora, California	150	52
San Diego, Calif., University	146	14

	No. of subscriptions	Per Cent subscribing
*Mansfield, Canoe Camp	25	23
Philipsburg, First	24	12
Stillwater	13	10
Wilkinsburg, First	39	10
South Carolina		
*Harleyville	12	34
Luray	11	13
South Dakota		
Winner, First	11	12
Tennessee		
Bells, First	12	10
Chattanooga, East Lake	23	15
*Halls, First	20	25
*Henderson	12	24
Livingston	18	12
Nashville, Eastwood	33	10
Nashville, Gay-Lea Fellowship	16	19
*Oak Ridge, United	21	45
Paris, First	56	17
*Springfield, Dozier	11	22
Union City, First	45	15
*Waynesboro, First	18	20
Texas		
Albany, First	25	15
Alice	12	10
Allen	10	10
Alpine, First	20	10
*Austin, South Austin	32	24
Austin, University	14	14
Ballinger, First	18	17
Bay City	18	11
Beaumont, First	83	11
Bonham, First	40	12
Brenham, First	13	13
Brownfield, First	17	16
Brownsville, Central	38	13
Center, First	34	12
Colorado City, First	19	12
Commerce, First	28	12
Corsicana, First	39	12
Dallas, Central	97	11
*Dallas, Edge Cliffe	58	43
Dallas, Oak Cliffe	132	12
Del Rio, First	21	12
Denton, First	44	13
Detroit	10	10
El Campo, First	27	11
Ennis	20	10
Floydada	17	16
Fort Stockton	11	17
Fort Worth, Chestnut Avenue	68	14
Fort Worth, First	436	13
Freeport	20	13
Graham, First	29	10
*Grapeland, First	18	20
Harlingen, First	34	15
Hillsboro, Central	25	14
Houston, Broadmoor	17	11
Houston, Heights	83	10
Houston, Magnolia Park	41	10
Houston, Second	41	11
*Houston, Woodland	58	21
Iowa Park	10	15
Jacksboro, Memorial	21	18
*Jacksonville	14	28
Lamesa, First	10	10
Laredo, First	13	11
Lubbock, First	112	11
*Lubbock, Lubbock View	32	33
McAllen, First	35	11
McCamey	13	17
*Marfa, First	58	46
Marshall, First	33	12
Midland	41	12
*Mineola, Central	35	23
Mineral Wells, Central	37	17
Nocona, Central	11	17
Palestine, First	131	10
*Panhandle, First	15	26
Perryton, First	50	16
*Pettus, First	13	20
Plainview, First	27	12
Plano, First	27	11
Richardson	10	10
Rosenberg, Central	14	11
Sabinal, Central	18	15
*San Benito, First	83	44
Shamrock, First	13	12
Spearman	18	10
Stratford, First	22	11

	No. of subscriptions	Per Cent subscribing
Sulphur Springs, First	55	13
Uvalde, High Street	20	17
Wichita Falls, First	154	10
Wilmer, First	12	13
Winnsboro, Central	11	17
*Woodson, First	18	22
Utah		
Salt Lake City, Central	43	16
Vermont		
West Rupert	12	13
Virginia		
Beaver Dam, Zion	11	11
Blackstone	20	10
Boone Mill	15	19
Cuckoo, Gilboa	22	12
Danieltown, New Hope	22	10
Danville, First	22	10
Danville, West End	15	10
Deltaville, Philippi	30	13
*Dublin, Newbern	11	23
Dundas, Perseverance	43	10
Fredericks Hall, Bethpage	11	14
Galax	49	16
Gordonsville	11	11
Grafton	20	17
Green Bay, Liberty	12	12
Hadensville, Forest Grove	16	10
Luray	18	18
*Madison Heights, Union Christian Chapel	11	22
Mathews, Westville	12	19
Maurertown, Zion	15	19
Narrows	26	11
Newport News, First	47	10
Norfolk, First	85	12
Pearisburg	14	16
Perkinsville, Elpis	10	10
Pounding Mill	14	16
Preston, Horse Pasture	29	14
Radford, West End	27	16
Richmond, Highland Park	42	10
Roanoke, First	64	12
Roseland, Beech Grove	11	10
*Sinking Creek, New Bethel	12	23
Tazewell	19	10
Vinton, First	11	11
Washington		
*Auburn	33	22
Bremerton, First	53	11
Camas	31	13
Centralia, First	76	14
Cheney	14	13
Colfax	13	16
*Elma, First	26	23
Ephrata, Memorial	11	18
Everett, Central	49	15
Malaga	10	15
Olympia, First	56	12
Opportunity	37	15
Orting	10	15
Pomeroy	19	11
Port Orchard	33	11
Pullman	12	17
*Puyallup, First	67	24
*Richland	19	25
Seattle, Findlay Street	24	10
Seattle, First	110	17
Seattle, Highline	22	16
Seattle, Queen Anne	30	12
Spokane, Hillyard	18	11
Spokane, North Hill	54	12
*Spokane, South Hill	22	30
Sumner, First	24	11
Tacoma, First	83	13
Tacoma, Pine Street	31	16
Tacoma, Roosevelt Heights	23	15
Waitsburg, First	18	15
Woodland	10	17
Idaho, North		
Coeur d'Alene	34	15
West Virginia		
Bluefield, Calfee's Chapel	17	18
Bluefield, First	93	12
Wisconsin		
Madison, First	19	18
Wyoming		
Laramie, First	22	14

Women and WORLD HIGHWAYS

Fellowship in Study

By FLORENCE M. SLY

LULU Smith, Mary Brown, and Elsie Jones are good friends. Ever since high school days—we'll not say how long ago that was!—Lulu and Elsie, whose names were not Smith and Jones then, worked two or three years after high school graduation and were married. Mary went away to college. Now she is back in the home community with a college degree, a good husband, and three young children.

Lulu, Mary, and Elsie have kept their membership in the old home church. When they established their homes they naturally went into the women's organization. Lulu and Elsie have families, too; Lulu has two children and Elsie four. They often feel inadequate to cope with all the problems that confront them.

They belong to the Christian Women's Fellowship of the church. In fact, Lulu is vice-president; but the other two, temporarily at least, hide behind the fact that they have too many children and home duties to accept any responsibility in the women's work of the church. One afternoon the three were together at Elsie's for a coke before the children came home from school. They seldom got together like this, and every minute was filled with talking.

"That was an interesting program we had on family life at CWF last week," Mary injected into the conversation which was centered about their children.

"It was—for a fact!" Elsie added. "But it only whetted my appetite. I wanted to learn more, but when it finished I had to get home to the children. No chance for questions and discussion."

"I wish we could have more of that sort of thing in our meetings—questions and discussion, I mean," Mary commented.

"That's just what we need. It seems those gals who make up the programs don't see it the way we do," continued Elsie.

FINALLY Lulu, who had had a hard time holding back, said, "That program the other day did just what I think each of our general Christian Women's Fellowship programs should do."

"What's that?" Elsie and Mary chorused.

"Inform all, create in some a great desire to learn more on that particular subject, and stir things up so that they not only want to do something about it but they actually will!"

"It surely succeeded as far as I'm concerned," said Mary. "In college I had psychology, sociology, and even a class on family life. I had certain ideas about rearing a family; but now that I have three young hopefuls, my ideas are no good. I crave to do some reading—I never seem to get it done without an incentive—and to discuss these things with other mothers. Then maybe more of us would see our duty and the privilege of assuming leadership in the local church for children's and young people's work."

"Yes," said Elsie, "and if I had some suggestions on managing my own family, perhaps I'd have time for tackling community problems. You know we have no park and recreational facilities for the Negro children in our town, and there are a lot of other needs I could mention."

Lulu tried not to have an "I-told-you-so" attitude as she explained how the Christian Women's Fellowship hoped that when a general program stirred up an interest, even if in only three or four women, they would start an intensive study that would lead to action and service.

Some women cannot meet regularly for intensive study, but they do wish to delve into devotional life, missions, history of the church, or some other subject. Reading can be suggested to them that will "fill the bill."

All study should give women an opportunity for personal enrichment and development. Christian Women's Fellowship is designed to help women with their own personal problems as well as to inform them about the needs of the world. This is done through study, either individual or group. Individual reading, the monthly programs, both general and group, and special interest groups (which may meet weekly, monthly, or at the convenience of the members) help women to develop and grow.

MARIAN Armstrong, now a member of the Business Women's Guild of the Fellowship in the Pleasantville church, had her plans for college thwarted when her father fell, breaking his back. The oldest of four children, she went to work to support the family when she finished high school. Through the years she managed well, invested her money, and accumulated considerable financial resources.

Her experience in the business world had done many things for her. She had learned the necessity of making a will and the right way to do it. She knew about annuities. She knew the mechanics of the investment of other money and knew how to make good investments. She was well acquainted with tithing, from the Scriptures and from experience.

Because she had been a tither and an active church woman, people respected her ability in financial matters. She had much to offer to Christian business women. One day two members of the Guild sought her advice on the matter of making a will. That was all it took! Immediately Marian asked, "Do you think we could find two or three others interested in money matters who would study this with us?"

From that simple question and Marian's willingness to help, a study group was formed. Some of the other women, even though they were employed and members of the Guild, thought it had nothing to do with religion or church or Guild work.

TIME passed. The study was completed and these women made other studies. Then tragedy! Sarah, one of the two original members of the group, suddenly became ill and had to take temporary leave from her employment. Eventually it meant retirement. But because she had put into practice the things she had learned, her business affairs were in good order and the income from her investments enabled her to live simply without great worry.

"And to think, Marian," Sarah said one day, "I knew nothing about these things until you and a few of us had that intensive study group."

"How happy I am that we made that initial study together," replied Marian. "I've led several other groups since."

"That was really the start for me. I have become so interested that I have been in many study groups—on our mission work, the life of Christ, race relations, and several other things."

"I rather feel you were responsible for getting intensive study groups started by your simple question to me that time about how to make a will."

"I believe the study that inspired me most was that one on devotional life. I realize now, since I am a shut-in, just how much it did for me."

"It's wonderful, Sarah," Marian exclaimed, "that you render such a great service to the Guild and to our church, handicapped as you are, in leading small groups in devotional study."

"I have had lots of help. For one thing, I've never wanted for material to read and study. No woman ever comes here, it seems, without bringing some book or magazine containing an article of particular interest to me. The Fellowship can't buy enough books for the library to suit me. I'm read up to date all of the time because my friends bring them to me."

The study program of the Christian Women's Fellowship offers opportunity for women—*all* women—to "develop in Christian living and service." It helps them to make their Christian faith real in their personal living. It shows them how they can make their contribution to the solving of the problems of the community and the world. It helps develop women in Christian fellowship.

Come, let us fellowship together through study!

Butler University
Indianapolis, Indiana

THE School of Religion has called William Robinson, distinguished professor and church leader from Birmingham, England, to be professor and head of the department of Christian Doctrine and Theology, beginning in September, 1951.

Dr. Robinson

Dr. Robinson holds degrees from the University of Liverpool, Dublin, and Mansfield College, Oxford. He was granted the Doctor of Divinity degree by Drake University in 1935 and the Doctor of Sacred Theology by Butler University in 1947. From 1920 to 1948 he was the Principal of Overdale College, Birmingham, England, and for a number of years was professor of Christian Doctrine in Selly Oak College and Lecturer in Theology in Birmingham University. Aside from these duties he has been active in many religious and educational associations and committees, and is the author of numerous books and articles.

Dr. Robinson will give distinguished leadership to the department headed for twenty-six years by Dr. Frederick D. Kershner, Dean Emeritus, who becomes lecturer in the department.

The School of Religion summer session presented a course in the City Church. The lecturers were Dr. A. T. Rasmussen, Colgate-Rochester Divinity School, Dean O. L. Shelton, and Dr. A. C. Brooks, minister, Third Christian Church, Indianapolis.

In late June the School of Religion joined with the Indianapolis Church Federation in presenting Dr. Rasmussen in a two-day City Church Institute for ministers of Indianapolis and surrounding territory.

Texas Christian University
Fort Worth, Texas

Eighty-eight Disciple churches and one Presbyterian church are being served in Texas, Oklahoma, and Arkansas by student ministers from Texas Christian University. Sixty of these students are studying in Brite College of the Bible, and 20 are pre-theological undergraduate students.

Plans call for the completion of the new $1,200,000 science building now under construction by September 1951. It will provide 40,000 square feet of laboratory, classroom and office space for the geology, biology, physics, and chemistry departments.

Argentina, Germany and Japan will each have at least one representative in the student body this fall. Tuition scholarships have been awarded to three students from those countries. Mrs. Teresa Padula de Esteban will come from Cordoba, Argentina, where she is now teaching in the secondary schools. She has a degree from the University of Cordoba. Guenther Roth will come from the University of Marburg in Germany. He plans to study American literature, and to complete work for a Ph. D. degree. Sono Uchida is a Presbyterian student from Tokyo who will study international relations. He is a graduate of the University of Tokyo and served in the Japanese foreign ministry in 1947 and 1948.

John Glenn Metcalf, organist and choirmaster of Trinity Cathedral (Episcopal), Little Rock, Arkansas, has been named professor of organ and church music at T.C.U. In addition to teaching organ, Mr. Metcalf will supervise the students working toward the University's new major in church music. He will also direct the a cappella choir, and serve as resident artist on the new four-manual 70-rank Moller concert organ.

Dean A. T. DeGroot of the Graduate School, Texas Christian University, has an extensive file of the numbered official pamphlets of the Faith and Order Movement. For the sake of his work he is seeking to complete his files and would welcome information concerning the following numbered publications: 1-14; 19, 21-25, 27-28, 20, 21, 34-42, 44-54, 58-64, 67, 68, 75, 82-85, 95-97.

Disciples Divinity House
Chicago, Illinois

The Disciples Divinity House will begin the autumn quarter with the largest enrollment of candidates for the Bachelor of Divinity Degree that it has ever had. Scholarships and admissions have been awarded to the following: Eugene Peters, Fred Miller, and William Porter of Texas Christian University; Robert Searle Bates of Hiram College; George Massay of Bethany College; Charles Bare and Ray Schultz of Transylvania College; Arthur Long, University of Ohio; and Alastair McKinnon, Universities of Toronto and Edinburgh.

These new admissions, together with second- and third-year men, will bring the total group to twenty-eight. Other Disciples who will be studying for advanced degrees at the University of Chicago will bring the total number of Disciple registrations to approximately forty.

Harold Ranton has been appointed Head-resident for the year 1950-51. Gene Rutledge, of Springfield, Missouri, will be president of the student body during the autumn quarter.

Bible College of Missouri
Columbia, Missouri

The Bible College of Missouri has called to its staff, James D. Wyker, Mount Vernon, Ohio. Mr. Wyker's responsibility will be to carry the program of education for the rural ministers to all sections of the state. He will hold institutes and conferences for rural ministers in connection with the Agriculture College of the University of Missouri, supervise regional institutes for ministers, and aid the churches in the correlation of their work with the 4-H program of the state, as well as other activities of a similar character.

Mr. Wyker received his A. B. Degree from Transylvania, his M. A. from the College of the Bible, and his B. D. from Union Theological Seminary. Mr. Wyker became nationally known through his work with the North Jackson, Ohio, Federated

Hiram Honors Missionary

Dr. and Mrs. Donald H. Baker

Dr. Donald H. Baker, class of 1922, Hiram College, Hiram, Ohio, received a Distinguished Service Award June 11 at the centennial commencement. The citation reads:

"The Hiram College Alumni Association Award for Distinguished Service, 1950, is conferred upon Donald H. Baker, M.D., of the class of 1922, who as a medical missionary of Disciples of Christ has devoted his life to the greater well-being of the native inhabitants of the Mondombe region of Belgian Congo, Africa; ministering in countless ways to their physical health with his rare skill as a physician and surgeon, and winning them over to Christian ways of living with his ability as a teacher and leader and by the selflessness of his own splendid example."

A second award was conferred posthumously upon James Jesse Turner, class of 1902, who died April 22, 1950. He was professor of biology and botany at Hiram for 44 years.

Church, and comes to his new position from the executive secretaryship of "CROP" for the state of Ohio.

Mrs. Wyker is frequently sought as speaker in Disciple and interdenominational groups.

The Bible College will be host to the National Convocation of Church in Town and Country, November 7-9.

Eureka College
Eureka, Illinois

Summer school closed at Eureka College on August 4 with sixteen graduates. One of the features for men of the session was a four-week geology field trip to Old Mexico. The trip was made by automobile, students camping out for most of the trip.

Six members of the college faculty spent the summer in graduate schools, and one was engaged in a research project with an industrial firm.

In the annual essay contest on "Why Should I Attend a Church College?" Miss Jean Wilson, Fairview, Illinois; Bruce Tweddale, Grand Rapids, Michigan; and Miss Anna Ilene Moore, Bolton, Mississippi, received fifteen-point ratings. Fourth place was awarded to George Alexander Grimes, a preparatory student in the College of West Africa, Monrovia, Liberia.

Four-year scholarships of $800 will be given to the first-place winners, and a four-year scholarship of $400 to the fourth-place winner.

The contest was open to high school juniors and seniors.

Christian College of Georgia
University of Georgia
Athens, Georgia

Four undergraduate student ministers and one graduate student minister took work during the spring quarter. Four of these were pastors of one or more churches of Georgia. Each student was enrolled in the University of Georgia, taking courses in the arts, sciences, and humanities, and received their accredited courses in religion at the Christian College of Georgia.

Two courses offered during the spring quarter were "The History of Modern Christianity" and "Tasks and Responsibilities of the Undergraduate Student Minister."

Eureka's Class of 1900 Holds Reunion

Of the eight surviving members of the class of 1900, Eureka College, Eureka, Illinois, five were present for the reunion in June. Reading from left: James Kirk, Champaign, Illinois; John R. Golden, Topeka, Kansas; Mrs. Florence Carrithers, Eureka; Roscoe Hill, specialist in Latin American Affairs, Washington, D. C.; and Stephen E. Fisher, Champaign, Illinois. Dr. Fisher has since passed away, July 13.

The class of 1900 was the one that planted the first ivy which now covers most of the buildings on the campus. The plant was brought from the grave of Alexander Campbell.

The College of the Bible
Lexington, Kentucky

Roscoe M. Pierson has been appointed librarian of the new Bosworth Memorial Library. He and Miss Gladys Scheer, assistant librarian, will be in charge of the collection of missionary books turned to the seminary by the College of Missions Foundation.

Mr. Pierson is an honored graduate from Center College and the recipient of the Master's degree in Library Science from the University of Kentucky. He is a member of Omicron Delta Kappa and Phi Beta Kappa.

As part of its expanding program, the college is giving special attention to its library. Alumni and friends are contributing books and funds for the purchase of needed books. Many new purchases are memorials to friends of the donor.

The Disciples Student Fellowship at Christian College, University of Georgia, is a busy group. At the extreme right is Dr. W. A. Wasson, dean of the college.

Transylvania College
Lexington, Kentucky

Dr. Edwin Marx, professor of religion and philosophy, was awarded a summer research fund to begin work on a bibliography of the work of China missions.

Dr. Marx came to Transylvania in 1949 after a long service in the China mission field under The United Christian Missionary Society.

The purpose of his study is to make a survey and compilation of materials useful for studying the contribution of Disciples of Christ to the objectives and achievements of the total Christian movement in China. The bibliography includes pictures, films, and personal interviews. At a later date Dr. Marx hopes to use the bibliography to write a history of China missions.

Phillips University
Enid, Oklahoma

Arthur L. Brown, fraternal delegate from Britian to International Convention in Oklahoma City, is to be a featured speaker at Phillips University during the week of October 2-6. Mr. Brown is a tutor at Overdale College, Birmingham, England.

The lectures coincide with a week of dedications of the Marshall Bible building. Plans are to complete the Bible college library and main chapel and to have formal dedication of the entire building on Founders' Day, October 8.

Five double, stained glass lancets are installed in the chapel, and light oak furniture is ordered. An overall title is "Christian Mission in the World."

WORLD CALL

I Must Read That!

A poor man's cottage may become
A palace if he owns a book.
And he who reads may crown himself
A king within his chimney nook.

"I must read that!" When young people make that exclamation, are they speaking of books with a Christian message? They might be. There are books with charm for youth which picture Christian ideals attractively. It is important to introduce these to our youth so that reading them will become a vogue.

A cold war is being waged between Christian ideals and pagan influences surrounding all of us. In many localities consecrated Christians represent a minority group, living in a climate hostile to beliefs and ideals. From Sunday morning until Saturday night, pressures of the community make themselves felt.

Quietly the biography or the novel implants ideals. Steadily it builds admiration for individuals who make courageous and unselfish decisions. They offer in attractive wrapping a hundred new insights which help youth better to understand humanity and to enlarge their spiritual vision.

"Blessed be biography!" a great Christian thinker once exclaimed. In it the noble living and the noble dead walk with the reader and reveal themselves to him. In biography great Christian leaders of charm, strength, and action walk with the young reader. He makes the acquaintance of persons who seem to have breathed the air of another star. He may help himself to high ideals without realizing it.

"Glad I don't have to make that decision!" a youth may say as the main character of his novel has before him a hard decision involving right and wrong. But good fiction does confront the reader with the choice since he has identified himself with a chief character. The youthful reader comes to recognize the moral significance of this decision. As he reads, he may be making up his mind what course he will follow if life should demand such a decision of him.

What can the church do? A carefully selected library can be provided the youth department. Teaser reviews and posters make pique the interest of the members. Leaders of youth may seek to secure from English teachers of the public schools the promise of credit on home reading assignments for these church recommended books. A church group could give books to the school library.

The books listed below should be considered for a church youth library:

Pearls Are Made. Ann Harrison. $1.75.
Peony. Pearl S. Buck. $3.00.
The Red Chair Waits. Alice Margaret Huggins. $2.75.
Willow Hill. Phyllis A. Whitney. $2.50.
Albert Schweitzer: Genius in the Jungle. Joseph Gollomb. $2.75.
Ann of Ava. Ethel Daniels Hubbard. $2.50.
Doctor in Arabia. Paul W. Harrison. $3.00.

—MARETA SMOOT

Missions in CYF

Sunday Evening Groups

The word "September" talks. To young people it speaks of a new school term. It tells CYF youth that now is the time to make plans for study and action for the next three quarters. In the area of missions are offered three units:

Toward a Christian Community (Fall)
Why Get Excited About a Community?
Meet Your Community
You Can't Check off the World
The Near East (Winter)
Bringing the Near East Nearer
Ring in the New
The Cross and the Crescent
The Philippines (Spring)
Seven Thousand Emeralds
It's Now in the Philippines
Which Way, Philippines?

To assist you in making plans for your school year and to help in planning each unit when its time comes, order copies of the free booklets:* *CYF Studies "Toward a Christian Community"; CYF Studies "The Near East" and "The Philippines"*

Once There Were Two Churches brings stories to make the three sessions on community vivid and significant.

Hi-Tri's and Circles

"City and Town" in *Once There Were Two Churches* presents in several stories motivation, information, discussion provoking, and devotional materials.

Missions In Chi Rho Fellowships

Sunday Evening Groups

"Where the Americas Meet"
"A Light Shines Brightly for All to See"
"Chief Neighbor"

These three leaflets in *P M Pack* No. 4† give intermediates a picture of Mexican Christian Institute. Precede the M. C. I. unit by a study on the home mission study theme, "Toward a Christian Community," using stories, worship material, and session plans from *The Swinging Church Door.**

I-Tri

"Swing Out!" *The Swinging Church Door,* Session Four, gives suggestions for discussion, worship and service projects.

*Order from The United Christian Missionary Society, 222 So. Downey Ave., Indianapolis 7, Ind.
†Order from the Christian Board of Publication, 2700 Pine Blvd., St. Louis 3, Mo.

Community Intangibles

Out of eyes set in a tear-stained face, a thin little thirteen-year-old boy stared at the unresponsive walls of a juvenile courtroom. Bitter grief was gnawing at his heart. His mother, whom he loved devotedly, had failed to keep her promise to him that they would go together to see a night ball game in the city.

It wasn't just the broken promise that made the tragedy; rather, the broken promise was the culmination of a whole series of tragic events in the life story of this lad and his mother—father and mother separated; mother's remarriage; another separation; residence changed from one state to another; foster home care; inadequate finances; breaking into a warehouse; juvenile court; a hardened disillusioned mother who brushed off her responsibility with "I don't know what I'd do with him. . . . "

The foster mother summed up the whole, pitiful story when she said, "There's only one thing wrong with that boy—he's crazy about his mother."

In another case the judge in a criminal court had to decide whether the seventeen-year-old boy was a "different" boy—whether he really had repented his part in a vicious robbery in which a defenseless fifty-two-year-old woman was slugged mercilessly with a gun butt. A young minister who has been trying for a year to rehabilitate the lad says that he is sincerely repentant; that he attends church regularly; and that "it would be the same as killing him" to send him to the state reformatory after these months of trying to be a "different" boy.

But on the other side of the picture are his parents—parents whose attitude is anti-social, who feel that their boy is "misunderstood" and is "not really bad at all"; whose lack of cooperation has been a handicap in the minister's effort to rehabilitate the boy. Court probation workers and investigators have backed up the minister's claim that Johnny is a boy worth saving.

These two lads in their present state are projects of a social illness in the communities from which they come. Well may we ask, "Are we going to continue to be concerned *only* with the treatment of the disease, or are we going to make an effort to correct the conditions which produce maladjusted lives?" Courts can not order the intangible things that are needed.

Mrs. Ruth Milner, national director of church and community service, in the department of social welfare, United Christian Missionary Society, provided the foregoing illustrations of types of community need.

Youth in Canada and the U. S. A. through their support of the Christian World Friendship Fund are assisting the practical studies on Christianizing the community directed by Mrs. Milner. CWFF hopes to provide $2,300.00 for church and community service work. Write the Department of Missionary Organizations for your free CWFF packet.

—CHARLES C. MILLS

For Adult Missionary Study

Toward a Christian Community—The Town and Country Church

OCTOBER

The Town and Country Church in the Midst of Change

GROUPS using either the home missions program packet for 1950-51, or the discussion packet, will find themselves in the midst of fascinating study if in themselves they have kept something of the rural spirit. Over and over in adult conference groups the past summer folk studying the home mission theme explained: "I did not know how much this topic would concern *me*." "How interesting is the story of the rural church!" "I see something I can do." "I see something I *must* do!"

In the Missouri adult conference at the Lake of the Ozarks, two women did a bit of fine creative work in presenting their assignment on *So Sure of Life,* the story of the former missionary to Southeast Asia who has been rendering such magnificent service among the mountain people of Tennessee. Have you read the book yet? Be sure not to miss it. The women pretended to be Dr. Robert F. Thomas and his wife, Eva. One sat and the other stood as both examined a kodak-album-scrapbook and reminisced about their life in the Great Smoky Mountains.

In that same conference, a woman who had been very much discouraged about the country church to which she belonged learned about pastoral unities and said, "I believe a pastoral unity could be worked in our area." A minister in the same home missions class said to the instructor: "I believe I would like to become a pastor of a unity. My wife would like such work, too." Another minister visiting the group had already had two years of experience in a unity. When asked whether he enjoyed rural work and would continue in it, he replied: "I would stay with the pastoral unity for life if my people would supply me with a car and mileage. I can't get along without that help."

Seventeen Hundred Calls

The Lakeside Pastoral Unity, a strong force in the Dale Hollow Larger Parish in which Disciples of Christ, Methodists, and Presbyterians are cooperating, did not develop in a day. When Vinton Bradshaw went down to the Livingston, Tennessee, area in 1948, under appointment of The United Christian Missionary Society through its department of church development and evangelism, he went to serve five churches: Midway, Pine Grove, Miller's Chapel, Bethsaida, and Monroe. In Mr. Bradshaw's first twenty-two months in the field, he made more than 1,700 calls. It takes mileage to serve a unity.

The story has been told in various places of the first laboratory school held in the Larger Parish. Miss Ruth Reynolds, national director of children's leadership, when asked what she thought of her experience there, exclaimed, "It was wonderful!" What made it wonderful? Sixty-five people came for credit, ten of them pastors, five of them Sunday school superintendents. That laboratory school will mean better years ahead in the teaching program for the whole area.

Supplementary Materials

Every adult interested in the year's home mission study will want to read Mark Rich's *Rural Prospect.* Adults among the Disciples of Christ will take delight in the little booklet by Edwin L. Becker, *Disciples of Christ in Town and Country.* It is well written and contains some very challenging subject matter. For other reading materials consult the *Toward World Christianity* reading list.

Some valuable supplementary materials may be had from Ralph A. Felton, Drew Seminary, Madison, New Jersey. Write direct to Mr. Felton for an order blank that will list some of the research bulletins which will be particularly valuable for groups in rural churches. In one of the booklets there is this proverb: *Better to light a candle than to curse the darkness.* Some of these bulletins would light candles for rural communities. None costs more than 40 cents. Most of them are only 15 cents.

Two bulletins of general interest in this list from Mr. Felton are *One Foot in the Land,* a 96-page booklet which tells the story of 16 successful rural churches; and *These My Brethren,* a study of 1,542 Negro families and 570 Negro churches in the rural South.

Missionary Worship Service

The missionary worship service to accompany this month's study will be found on another page of this issue of WORLD CALL: *From Seeds to Flowers*—"In the morning sow thy seed." Miss Betty Bridwell, who wrote the three programs on "The Town and Country Church" in this year's home missions program packet, is writing the worship services to accompany the study.

Search through this issue of WORLD CALL for other materials pertinent to this month's study. Watch current periodicals, too, for articles and pictures that point up the rural spirit.

See June Issue of the *Bethany Church School Guide*

For an interesting article by Edwin L. Becker, "Working with Rural Adults," see the *Bethany Church School Guide* for June, 1950. Mr. Becker makes some very concrete suggestions to rural churches. The church has a peculiar opportunity to influence community life both through Christian individuals and groups. It has a significant opportunity to serve to and through its young adults. For youth, Mr. Becker points out, there is the necessity of the church building a bridge for those finishing high school and remaining on in the community.

"Useless the wealth wrung from the soil unless the welfare of the soil worker be maintained. Valueless the material elements of human life unless the human spirit be enlarged."—Kenyon L. Butterfield.

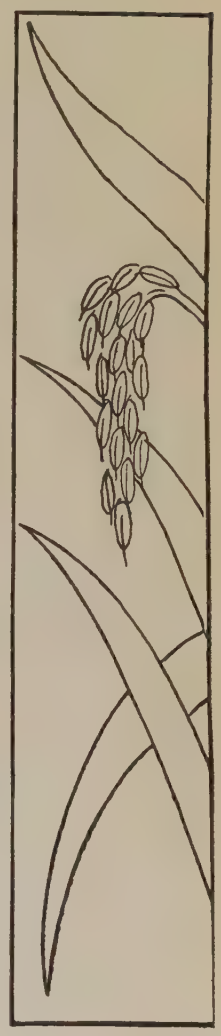
A frog got into a deep hard rut and refused to listen to the admonitions of brother frogs to get out. They gave him up and left him to perish in his lonely rut. The next morning when they returned, he was hopping along the bank of the rut. The frog explained to his brethren: "I was preparing to die but a big truck came thundering down the rut and I had to get out."

Churches, rural and urban, need to choose vigorous and active life and apply themselves to their mission with sharpened vision and heartfelt devotion. Some need our help. Hence a program of home missions.

☆

He only
is the Maker
Of all things
near and far;
He paints the
wayside flower,
He lights the
evening star;
The winds and
waves
obey Him,
By Him the birds
are fed;
Much more to us
His children,
He gives our daily
bread.

☆



Echoes from Everywhere

Rickshaw in Japan Is On Its Way Out

The rickshaw has existed in Japan for a very long time. Formerly families passed on the profession from generation to generation in the same manner as the Kabuki players. This is no longer true, and the present worker has been in the business only for a few years and is doing it simply because he is not trained to do anything else.

The days of the rickshaw man are numbered. A modern city is no place for these vehicles. They are still popular in the country districts where the roads are so narrow that even the small Japanese automobile cannot get through. And, of course, the old-fashioned Japanese cling to this means of transportation.

—HALLAM SHORROCK

Something New in Jamaica, B. W. I.

Several thousands thronged the Kingston Race Course the night of May 28 when the Jamaica Christian Council opened its evangelistic campaign with the slogan, "Win Jamaica for Christ."

According to the local newspaper, no other meeting had ever brought so great a crowd to the race course. "The concourse included Anglicans, Baptists, Presbyterians, Methodists, Association of Christian Churches, Congregationalists, Moravians, Society of Friends, Salvationists, Y. M. and Y.W.C.A. members, members of the British and Foreign Bible Society, and non-church goers."

The report continues, "There were shoemakers, tailors, maids, housewives, policemen, convicts, nurses, clerks, messengers. They came in cars, on cycles and on foot. There were small boys and old men, the blind, the halt, the lame."

The Right Rev. P. W. Gibson, Bishop of Kingston, is president of the Council, and gave the stirring address which opened the All-Island Evangelistic Campaign.

A choir of 400, representing churches of various denominations, led the vast gathering in singing "All Hail the Power of Jesus' Name."

Disciples of Christ mentioned in connection with the occasion are E. A. Edwards, C. S. Shirley, and Robert D. Nelson.

Memory Work in English Bible

It is heartening to me to have Chinese students ask for Bible study. All the Christian young people want to do memory work in English Bible. Some have memorized the Lord's Prayer, the Twenty-third Psalm, the twelfth chapter of Romans, and many single verses I have chosen for them.

One of these students is a blind boy from Wuhu who lost his eyesight during an air raid about a year ago. He memorizes verses or sentences and then goes to the typewriter and feels them out. He has no speed yet, but he can write sentences without an error. It is an interesting experience to teach him. He has taken a new lease on life since he began to study typing.

—VERLA ELLIOTT

Hofei, China

The Bridegroom Approaches

Almost nightly, before we left Pendra Road for vacation in the Himalaya Mountains, firecrackers and fireworks announced to the world that some bridegroom's party was approaching the bride's home. I witnessed one such party where the group was small and the groom was probably poor. Lighting the way through the night with two flaming torches, the procession came up the street. Two companions steadied and pushed the bicycle, while the groom, dressed in gaudy clothes, rode in triumph.

In another wedding the groom came on a prancing white horse. One companion walked along side, holding a large umbrella over the groom although the night was cloudless, while the second companion fanned him with a cow's tail. In this wedding, probably thousands of rupees were spent on the fireworks alone. Sixty-five people came from the groom's home town to march in the procession. It adds to travel problems when such a party moves into a compartment on a train, but the wedding party seems to enjoy it.

—KENNETH BONHAM

Pendra Road, C. P., India

Filipino Youth Meet at Currimao

The custom of going to young people's conference is almost as old a tradition in Northern Luzon, P. I., as is the custom in United States. Again this year the young people and faculty members gathered on the lovely Currimao beach. We studied, sang, swam, prayed, and planned together. Each evening as the sun settled into the China Sea, we gathered for vespers. At night around the bonfire, the Friendship Circle was an inspiring benediction on a perfect day.

Fifty-six people were registered for the week's activities. Besides these there were many who came for a day or two. Classes for the young people included worship, church history, and life of Paul. The favorite recreation at Currimao is swimming, and I know of no lovelier spot on earth for this sport.

Evangelism is an integral part of the program. This year there were sixteen people baptized. I have asked several young people who are studying for the ministry when it was they began to feel they are

Concrete Walks Are a Treat at Indian Mission

"Now we can use the skates, tricycles and wagons which interested churches have sent us!" The children at White Swan Indian Christian Mission, Yakima, Washington, demonstrate the speed they can travel and the pleasure they experience as they ride upon new concrete sidewalks recently installed as part of the program of construction and repair carried on at White Swan.

James Sugioka, home missions director of construction and repair, The United Christian Missionary Society, supervised the work. The walks are something of a luxury for the children have never enjoyed them before. The Mission made a ceremony of dedicating the new walks, inviting Darrell Fleming, acting superintendent of the Yakima Indian Agency, Toppenish, Washington, to cut the ribbon, opening the "highway."

No sooner was the ribbon cut than the children rushed pell-mell down the walks on their various vehicles. The mission staff took a more practical view as they considered that there will be less mud to wade when going from building to building on the property.

Mr. and Mrs. M. L. Norment are in charge of the Mission. Mr. Norment is in the picture.

called to preach. Most of them tell me of some experience centering around the Currimao conference.

As at home, so in the Philippines—the young people's conference is a great field for recruiting leadership for the church.

—NORWOOD B. TYE

Philippine Islands

Christian vs. Hindu Melas

A young man from one of our villages, who is not a Christian but is interested, attended our Madku Ghat Mela, a gathering of Christians from all churches and Missions of the Takhatpur area. The mela is held on an island. People live in tents, grass huts, or just out under the trees.

Meetings are held under the big tree. This year there were well over a thousand people present and a loud speaker was a great help. Bakht Singh, a devoted Indian preacher, was the principal speaker.

Our young man had attended many Hindu melas, but this was the first Christian mela. When I visited his village later, he told me there were three ways in which it differed from a Hindu mela.

First the people sat quietly, listening to the speaker, and were reverent during prayer.

Second, two policemen were sent to keep order as they are to all melas, but here there was no quarreling and the policemen had nothing to do.

Third, one could actually leave his belongings under a tree and go back and find them there. If anything was lost, an announcement was made and the article returned to the owner.

As this young man told me this last impression, his eyes grew very large. It really was a new experience for him.

—ETHEL SHREVE

Takhatpur, C. P., India

In Memoriam

Mrs. C. R. (Emma) Stevenson, March 7, 1950, Carbondale, Ill. An active Christian from early life. For nearly 30 years, member of First Christian Church, active in Primary Department, missionary society and women's council. Age 76.

Mrs. Bertha L. Knowlton, May 1, 1950, Mansfield, Pa., age 67 years. A member of the Canoe Camp Church of Christ. Active in the missionary society.

Mrs. Alice Stimson, March 30, 1950, Kentland, Ind. Age 80. She was a member of the missionary society of Kentland Christian Church for 40 years.

Mrs. Inez Fortune Bell, March 28, 1950, Washington, D. C. Wife of Harry L. Bell, minister of Columbia Heights Christian Church. A true helpmate through 36 years of ministry. Mother of three Christian ministers. Teacher of the Berean Bible Class, sponsor and leader of young business women's group of the women's council, and an accomplished musician.

Miss Nora Brown, March 23, 1950, Camas, Wash. Age 83. Charter member of the Camas church. Active in Sunday school as teacher and secretary. A WORLD CALL Secretary with a smile, and missionary treasurer who encouraged reading of missionary books.

Mrs. Lucy B. Miner, January 1950, Gibson City, Ill. Faithful, kind and helpful at all times. Active member of church, Sunday school and missionary society. Age 82.

Mrs. J. C. (Jonnie Goldston) Travis, June 25, 1950, Paris, Tenn. Beloved member of First Christian Church. Loyal and steadfast in her devotion to the church and its program, she served as teacher of the Gleaners Class and took leadership in the missionary guild. Age 76.

Mrs. Daisy Haynes, June 17, 1950, Bement, Ill. Sister of Mrs. Lillie Hedges and Mrs. Josephine Frymire who served in Belgian Congo as missionaries. President of missionary society at Bement.

Allen Marion Buckner, Winchester, Ky. Beloved church member, deacon and civic leader. Chairman of the building committee of the College of the Bible, serving efficiently and with great generosity of his time, means and strength.

Missionary Worship Service

Theme: *From Seeds to Flowers*

OCTOBER

In the Morning Sow Thy Seed

CALL TO WORSHIP: One of the most difficult but one of the most rewarding of the commandments from the Scriptures is this:

"Be still, and know that I am God."

Let us bow our heads, close our eyes, and *be still.*

MOMENT OF SILENCE: (This moment may be brief or it may be extended to one, two, or even three minutes, depending on the group and its ability to worship in silence. Use the length of silence that adds to the experience of worship.)

LEADER: Grant, dear God, that we through learning how to be still may learn to hear thy voice and do thy will. Amen.

HYMN: "God of the Earth, the Sky, the Sea" *(Christian Worship: A Hymnal,* 120)

SCRIPTURE:

In the morning sow your seed,
And till the evening give your hand no rest;
For you know not which shall prosper, this or that,
Or whether both alike shall be good.
—*Eccl. 11:6*

LEADER: The writer of Ecclesiastes, whose pen name means "The Preacher," was a pessimist. Unbelievers often like to quote him to try to prove the nothingness of existence. The last two lines of the verse we have just heard carries this note of pessimism and doubt that is characteristic of "The Preacher." However, throughout the entire book there is an intimate knowledge of this world and nature that shows that its doubting writer knew and walked with God in all of creation, even though he might not recognize his own origin in that creation. Perhaps "The Preacher," or the writer, had not thought through life to its conclusion.

Each person who bothers to think—and too many leave the thinking to others to do—but each person who thinks takes all the knowledge he can gain and fits it into a pattern that is his faith.

Albert Schweitzer, the great medical missionary to Africa, is one of the greatest thinking Christians of our day. He has great knowledge and great understanding of life and nature. He says: "The ethic of Reverence for Life is the ethic of Love widened into universality. It is the ethic of Jesus, now recognized as a necessity of thought."

The doubting "Preacher" of Ecclesiastes gave us the commandment: "In the morning sow your seed, And till the evening give your hand no rest." Sowing the seed, tilling the soil were good philosophy even to his doubtful mind.

The coming of Jesus widened the concept of God into one of a Loving Father. Now, Schweitzer tells us that we, who would be true to the ethic of Jesus, must reverence all of life.

Do we see God and his love in nature as does Theodore Maynard in these lines:

"Is not earth's beauty but a hint of that which flames
Beyond the sun? Didst Thou not leave me here for sign
Lily and mustard-tree and sheep and little lambs,
The wheat-field and the vine?"

And perhaps we see in man what Browning saw:

"Thus he dwells in all,
From life's minute beginnings, up at last
To man—the consummation of this scheme
Of being, the completion of this sphere
Of life—
And, man produced, all has its end thus far:
But in completed man begins anew
A tendency of God."

If man, produced, is to carry out God's purpose, he must work toward the growth of the Kingdom of God, and sow the seeds of the kingdom, in the morning, and until the evening.

HYMN: "I Feel the Winds of God Today" *(Christian Worship: A Hymnal,* 301)

OFFERING

DEDICATORY PRAYER: Dear God and Father of all creation, we would reverence all life—the good earth, its fruitage, and thy children everywhere. We pray thee to take our offering and our lives and use both to build thy kingdom eternal.

MISSIONARY BENEDICTION

—BETTY BRIDWELL

STOKLEY B. Gribble, better known to his friends as "Jimmy," has been named assistant to the admissions counselor of Transylvania College. He will assist Willis R. Jones in serving needs of new students and will visit homes of all prospective students when possible.

Mr. Gribble, graduate in biology at Transylvania, was working toward the B. D. degree in Vanderbilt School of Religion when called to his new position. He is the son of Mrs. Evylin Gribble, National WORLD CALL Secretary.

Ruth Kinney, missionary to India with The United Christian Missionary Society, was ordained in First Christian Church, Fullerton, Calif., June 18. Miss Kinney is a graduate of Northwest Christian College and studied last year at the Kennedy School of Missions, Hartford, Conn.

Spencer Austin was elected chairman of the Central Committee of Unified Promotion at its meeting in Indianapolis June 8. Jessie M. Trout was re-elected secretary.

Jennie Beth Taylor and Herbert C. Barnard were married June 7 in Downey Avenue Christian Church, Indianapolis. Mrs. Barnard is the daughter of Mr. and Mrs. George Oliver Taylor. Mr. Taylor is executive secretary of the department of religious education of The United Christian Missionary Society. Mr. Barnard is the son of Mrs. Arthur Illing of Long Island, N. Y., and the grandson of H. B. Holloway, business manager of the International Convention of Disciples of Christ.

Jean Long, daughter of John Long, president of Southern Christian Institute, is serving this summer at the Aguascalientes Social Center in Mexico. Miss Long is an accomplished musician and teacher of music. She was a member of the staff of Mexican Christian Institute before going to Mexico.

From July 31 to Aug. 13 Cane Ridge Meeting House in Bourbon County, Ky., was host to another great revival. Great preaching was heard the first week by Dr. P. H. Welshimer of Canton, Ohio, the second week by Edgar DeWitt Jones, of Pleasant Ridge, Mich.

Hugh J. Williams, missionary and professor of religious education in Union Theological Seminary, Rio Piedras, P. R., came to the States in June to do special field work for The United Christian Missionary Society during the summer.

Margaret Lawrence, missionary to China since 1926, will do field work for the department of resources of The United Christian Missionary Society, beginning Sept. 1. Miss Lawrence is accepting work in the United States because conditions in China do not permit her return from her regular furlough. She will visit women's groups and individual givers in the interest of missions.

Mr. and Mrs. E. C. Kampe

Mr. and Mrs. E. C. Kampe celebrated their fifty-third wedding anniversary at the Emily Flinn Home in Marion, Ind., April 30, 1950.

Mr. Kampe retired as controller of The United Christian Missionary Society in 1936 after more than twenty years of service first with the Foreign Christian Missionary Society and then with the United Society.

While in Indianapolis the Kampes were active in Downey Avenue Christian Church.

Lois Omer, secretarial assistant in the department of resources of The United Christian Missionary Society, became departmental associate July 1. Miss Omer came to the United Society in June, 1943, after serving as church secretary and director of religious education in Christian churches in Birmingham, Ala., Madisonville, and Louisville, Ky.

Fannie Bennett will succeed Mrs. Evelyn Smith Wiker as departmental associate in the department of religious education. Miss Bennett, former secretarial assistant in the foreign division and the student work office, is a graduate of Bethany College and the first person to qualify for the Certificate of Achievement, the highest award in the leadership education program of the Disciples of Christ.

Zetta Jones, highly valued employee of The United Christian Missionary Society, retired July 28 after more than twenty-five years of service in sales literature. Miss Jones was one of the few people still with the United Society who moved with it from St. Louis to Indianapolis. Miss Jones is planning to make her home with her sister and aged mother in Bell City, Mo.

Seven young people were accepted in June by The United Christian Missionary Society as volunteers for service abroad: Mrs. Bertha Oates Gilchrist, wife of Marshall Gilchrist; Mr. and Mrs. Clarence A. Read, Dean Earl Rogers, Mr. and Mrs. Austin Mack Warner, and Charles Daniel Story.

Mr. and Mrs. Edgar Paul Dade were appointed short-term missionaries to Belgian Congo; Dimple Heather, short-term missionary to Mexico.

Ayako Obana, Japanese student, and Prosonno Shah, Indian student, returned to their native lands in July. Both Miss Obana and Miss Shah studied at Texas Christian University, Fort Worth, Tex., during the 1949-50 school year.

A radio-preaching program for French-speaking people is being sponsored by the Mamou, La., Christian Church and the home division of The United Christian Missionary Society. Because of the success of his preaching, John Newman, pastor of the church, was offered double the radio time he was using.

With the help of the United Society, the program formerly supported by the church alone was doubled July 1. Mr. Newman presents a 30-minute program every two weeks.

Ruth Yuriko Kamikawa was born to Mr. and Mrs. Aigi Kamikawa June 6. The parents are missionaries to Japan with The United Christian Missionary Society.

Dr. Wendell A. Preston, son of Paul G. Preston, executive secretary of the pension fund of the Disciples of Christ, and Mrs. Preston, died at his home in Angola, Ind., July 14.

Survivors are his parents, the widow, Mrs. Marjorie Preston, two children, Phillip and Emily, a brother, Dr. Robert Preston, and a sister, Mrs. Stewart Watson.

(Continued on page 43)

The Revised Standard Version of the NEW TESTAMENT

Toshio . . . his family . . . and their friends are pleading for the Gospel. They eagerly seek to learn our American way of life, our language and our religion. They search their few Scriptures available, to get the Christian message. General MacArthur is repeatedly calling for more and more Testaments and Bibles.

But it is confusing for Toshio and his people to learn one kind of English in their textbooks . . . and then find another kind of English in our Scriptures! Should we impose an antiquated version of our language on these beginners in English—on these "Babes in Christ"!

The Revised Standard Version of the New Testament is the *only* authorized version written in the English used today. It gives the Word of God in language that is plain and meaningful, unhampered by phrases that are no longer clear, or by words that have changed or lost their original meaning. Printed in large, clear type, it is easy to read. Translated in beautiful, present-day English, it is easy to understand.

Dr. Frank C. Laubach says:

I am tremendously enthusiastic about the proposal to supply Japan with a great number of the Revised Standard Version of the New Testament. I use this exclusively ever since I received the first copy, because it is so crystal clear. It is far and away the best translation ever made for people who know a little English, as thousands or millions do in Japan.

One Chaplain writes:

"As a Chaplain stationed in Japan I am acquainted with the great need for immediate action in presenting the Gospel to the Japanese. Consequently, an offering has been taken and we have one hundred dollars ($100) which we want to invest. Your Revised Standard Version of the New Testament which we use in the Chapel, is the best choice for our purposes.

(Chaplain's name and address on request.)

General Douglas MacArthur:

Japan has lost faith in its own religion and is open to Christian teachings. It definitely needs Christianity to stabilize its new democracy. So General MacArthur told Lowell Thomas and many others. MacArthur urges Americans to send New Testaments and Bibles, at least three million copies in 1950 and within the next 15 years enough for all the eighty-million people living in Japan. He says, "New Testaments are essential for the success of the Christian movement."

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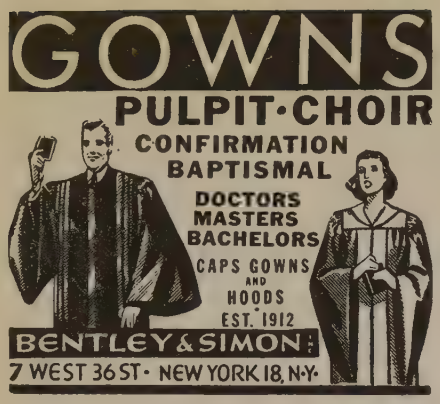

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Book Chat

(*Continued from page* 20)

to leave their funeral manuals with the bereaved but this book is better, for it combines the helpful essays with an artistic arrangement of the comforting passages of the Bible.

THE chief merit of a book called *Pastoral Psychology* by William Goulooze is its comprehensiveness. It is the most complete coverage of this field we have seen in one volume. There are sixty pages of historical analysis of the pastoral office; thirty pages of research material which is the product of an exhaustive questionnaire; a long section called constructive analysis dealing with the psychology of conversion, of illness and suffering, and of Christian living; a long section on psychological techniques; and an amazingly exhaustive bibliography of more than twenty pages. Because of the comprehensive nature of the work and the completeness of the well-organized bibliography this book is valuable as a reference work.

WOULD you like to ask a religious question of Dean Matthews of St. Paul's in London, or the Archbishop of Canterbury, or C. S. Lewis the essayist, or Ronald Knox the Catholic scholar? If so, here is your book. These and other famous British scholars of many faiths have agreed to answer questions of radio listeners about religious problems. The answers have been compiled into a series of volumes titled *Asking Them Questions.* The books are based on a good idea and we wish something like this might be done in the United States. The answers printed in this book are scholarly and imply considerable sophistication of mind on the part of the questioners.

Books Mentioned on Page 20

A PREACHER'S PRIMER, by David A. MacLennan. New York. Oxford University Press. 113 pp. Price $1.50.

THE CHRISTIAN PERSPECTIVE, by Edward T. Ramsdell. New York and Nashville. Abingdon-Cokesbury Press. 218 pp. Price $2.50.

AN INTRODUCTION TO NEW TESTAMENT THOUGHT, by Frederick C. Grant. New York and Nashville. Abingdon-Cokesbury. 340 pp. Price $3.75.

YE SHALL BE COMFORTED, by William F. Rogers. Philadelphia. The Westminster Press. 89 pp. Price $1.50.

PASTORAL PSYCHOLOGY, by William Goulooze. Grand Rapids. Baker Book House. 226 pp. Price $3.50.

ASKING THEM QUESTIONS. Third Series. New York. Oxford University Press. 94 pp.

Publications Received

THE BOMB THAT FELL ON AMERICA, New, Revised, by Hermann Hagedorn. New York, Association Press. $1.00.

THE RESPONSIBILITY OF CHRISTIANS IN AN INDEPENDENT ECONOMIC WORLD (Detroit Conference Statement and Reports). New York, Federal Council of Churches. 20 cents.

REASON, RELIGION AND RACE, by Robert B. Eleazer. Nashville, Abingdon-Cokesbury Press. 75 cents.

THESE SOUGHT A COUNTRY, by Kenneth Scott Latourette. New York. Harper & Brothers. $1.75.

THE CHRISTIAN MESSAGE TO ISLAM, by J. Christy Wilson. New York. Fleming H. Revell Co. $2.25.

THE EIGHT FIRST WORDS OF THE RISEN SAVIOUR, by George Elmer Theisz. Baltimore, Md. Published for the author by the Moody Press. Price not indicated.

ABOUT MYSELF, by Nevin C. Harner. Philadelphia, The Christian Education Press. $1.75.

THE ILLUSION OF IMMORTALITY, by Corliss Lamont. New York, The Philosophical Library, Inc. $3.95.

WHITE WITCH DOCTOR, by Louise A. Stinetorf. Philadelphia, The Westminster Press. $3.00.

PRINCIPLES OF BIBLICAL INTERPRETATION, by Louis Berkhof. Grand Rapids, Mich. Baker Book House.

HOMILETIC THESAURUS ON THE GOSPELS MARK-LUKE, by Harald F. J. Ellingsen. Grand Rapids, Baker Book House. $4.50.

WHEN LOVED ONES ARE CALLED HOME, by Herbert H. Wernecke. Grand Rapids, Baker Book House. 60 cents.

THE LIFE OF THE APOSTLE PAUL, by Albert Barnes. Grand Rapids, Baker Book House. $3.50.

STEPS TO NEBO, by J. A. Van Gorkom. Grand Rapids, Baker Book House. $1.50.

STRENGTHENING THE FORCES OF FREEDOM. Selected speeches and statements of Secretary of State Acheson, Feb. 1949-April 1950. Washington 25, D. C. The U. S. Government Printing Office. 50 cents.

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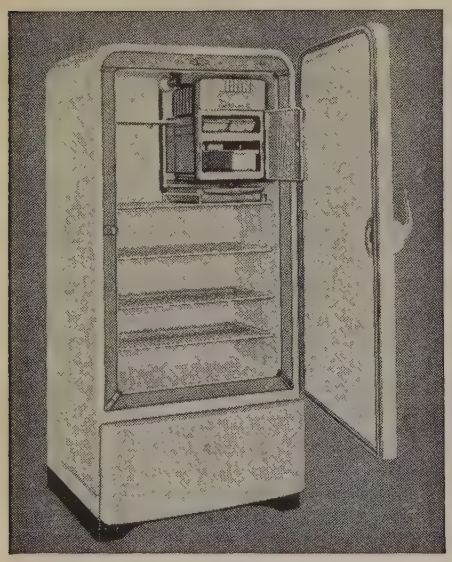

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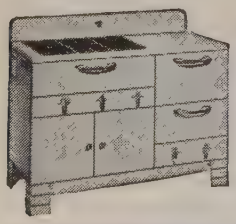

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N. B. A. Dedicates New Buildings

THIS is a living memorial to the wife who stood by the side of her husband, Asa Forest Seay, all through their life together, and no greater memorial could there be than to care for little children," was the message of J. Eric Carlson at the dedication of the Carry Hedrick Seay Memorial Home near Somerset, Pennsylvania.

This new area home now makes seven homes for children administered through the National Benevolent Association of the Christian Church, of which Doctor Carlson is general secretary.

The dedication service was held June 8 when nearly two thousand visitors inspected the grounds and building. Mrs. Anna Thorpe, superintendent of the Cleveland Christian Home, brought the dedication message. As a personal friend of the Seay family, she related much of their life in service to humanity.

Mr. Seay, N. B. A. president emeritus who made the home possible, was unable to be present. His son, however, told of the love of his mother for children and of the dream she had of helping them.

Miss Irene E. Nuss is the home superintendent. Seventeen children are residing there.

New Unit in Florida

New Bedside-Care Unit, Jacksonville, Fla., has an office, utility room, treatment room, nurses' room, diet kitchen, four private rooms for patients and three larger rooms. Covered walkways lead to the kitchen and sunroom of the main building.

Three hundred people gathered May 28 at the Florida Christian Home, Jacksonville, for the dedication of the new Bedside-Care Unit and additional rooms. Through the bequest of the late Mrs. E. C. (Gussie H.) Hillyer, Raleigh, N. C., the new unit was erected, and the present building remodeled to increase the capacity to seventy-five.

Miss Mayme Herdon, Macon, Georgia, provided the furnishings for the Bedside-Care Unit as a memorial to her sister, Mrs. Elizabeth C. Ford. Mrs. Fannie Taylor, Jacksonville, helped substantially in furnishing the new rooms of the old building.

Dr. Carlson gave the dedication address.

Personality and character are complementary. Trying to build the right sort of personality without Christian character is like trying to build a house without a foundation; it is like trying to fly an airplane without wings.

—JAMES L. SULLIVAN

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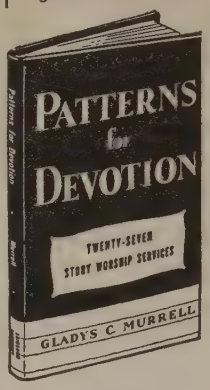

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World Call News Room

(Continued from page 38)

Joy Livingston and James Richard Dodson were married in First Christian Church, San Angelo, Tex., June 10. Mrs. Dodson is the daughter of Mr. and Mrs. J. A. Livingston of San Angelo. Mr. Dodson is the son of the late Mr. and Mrs. Clarence T. Dodson of Bellefontaine, Ohio. Mr. and Mrs. Dodson are preparing for missionary service in Africa.

———

Mr. and Mrs. Delbert V. Troxell were ordained in June in the First Christian Church in Medford, Ore. Mr. Troxell is the son of Mr. and Mrs. Wayne Troxell of Medford. Mrs. Troxell is the daughter of Mr. and Mrs. K. C. Hendricks, missionaries to Japan.

Mr. and Mrs. Troxell have been accepted as missionary candidates by The United Christian Missionary Society. They will enter the graduate school of religion at Butler University this fall.

Missionary Register

Arriving from the Field:

Mr. and Mrs. Robert B. Lemmon arrived in July from Paraguay on regular furlough.

Ruth Harnar arrived on regular furlough from India in July.

Leila Callender arrived from Mexico in Aug. on regular furlough to study in Yale Divinity School.

Mr. and Mrs. Searle Bates will return from China in Sept.

Mr. and Mrs. H. Gray Russell and Dr. Donald Conwell will arrive on regular furlough from Africa in Sept.

W. W. Haskell will return from China in Sept. to join Mrs. Haskell in Prescott, Ariz.

Departing for the Field:

Ruth Leslie returns to Mexico the last of Aug. from medical furlough.

Mrs. Miriam Terry returned to India in July.

Anna Bender returned from regular furlough to India in Aug.

Myrle Ward, formerly missionary to Africa, leaves in early Sept. to serve in Jamaica.

Hertercene Turner, missionary to Mexico, left in Aug. for San Jose in Costa Rica to study Spanish.

Dimple Heather, short-term missionary to Mexico, left the States in Aug.

Mrs. K. C. Hendricks returned to Japan July 15 after medical furlough to join Mr. Hendricks and continue their work.

Stephen E. Fisher, director emeritus of the Illinois Disciples' Foundation, died in Urbana, Ill., July 13. As pastor of the University Place Christian Church, Champaign, Mr. Fisher was active in the creation of the Illinois Disciples' Foundation in 1916, the first of its kind. He was president of the International Convention of the Disciples in 1922. From 1919 to 1924 he was a member of the board of managers of The United Christian Missionary Society, and was a member of the then executive committee from 1920 to 1924.

Rose T. Armbruster, retired missionary, died at Camarillio State Hospital, Camarillio, Calif., July 14.

In 1903 Miss Armbruster went to Japan as a missionary with the Foreign Christian Missionary Society. She served there with the Foreign Society and its successor, The United Christian Missionary Society, until her retirement in 1931.

In recent years Miss Armbruster made her home at the California Christian Home in San Gabriel. She is survived by two brothers, Herman Armbruster, Springfield, Ill., and Julius Armbruster, Los Angeles, Calif.

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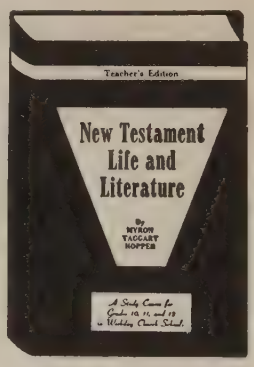

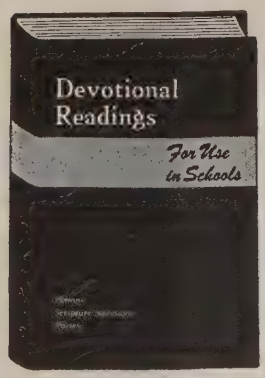

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Old China—New China

Kite Flying Is Still a Favorite Sport

WHATEVER flag we may live under, or however often it may change, little boys (and big boys) fly kites here in China. Perhaps it is just because the political winds here are so turbulent that we get a special lift from watching the kite-fliers.

In other places people are gazing at flying saucers. We read recently in our Shanghai British paper that people in parts of England are hearing ringing sounds in the air. That reminded us of last spring, just a few months after our "liberation" when the tension over the "liberation" of surrounding areas was high.

Each day brought reports of new events in near-by places. Planes were droning overhead. One windy day we noticed a ringing, whistling sound filling the air. We were quite excited—until we saw the kite. One of the variations here is the whistling kite. We saw one at close range. As high as the grown man who carried it, and almost as wide as it was high, the kite had over one hundred gourds fastened to it. The gourds were slotted; the wind which lifted the kite would blow through the gourds and give a wonderful whistling effect. When the kite-flier gives a series of tugs at his string, the kite's "who-o-o who-o-o" sounds almost like a distant steamboat whistle. When there are three or four such kites in the air—well, we know how people feel when they have spots in front of their eyes and a ringing in their ears!

One day as we stood on our porch I counted eighteen kites. To me two of them looked like huge centipedes. The curved body seemed loosely jointed, and each joint appeared to have a pair of feet. I was told, however, that I was too insect conscious and quite lacking in the spirit of old China. Those were not centipedes, but flying dragons.

Among the smaller kites, those made in the form of birds appear quite realistic with their fluttering wing effect. But the most beautiful kite I ever saw appeared to me almost like magic. It was the kind of warm spring day that calls everyone to come out and play. The sky was a blazing blue and a warm wind was blowing. I was spending a lonely, depressed day in bed, nursing a cold. Then, suddenly there appeared outside my window, floating against the blue sky, a huge butterfly kite; red wings and a purple body, with a long, fluttering green and yellow tail. Truly, a beautiful kite.

Because I had not noticed much kite flying when I lived in Nanking, I thought this sport might be confined to rural areas. But recently our Shanghai paper carried a complaining sort of statement about the number of repair jobs the electric companies have had to do there because kites have become entangled in the electric wires.

Old China, new China, city or rural, little boys (and big boys) still fly kites.

—PAULINE STARN

Vantung, Kaingsu, China

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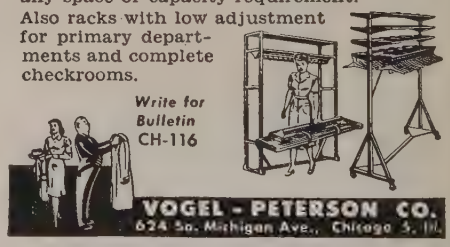

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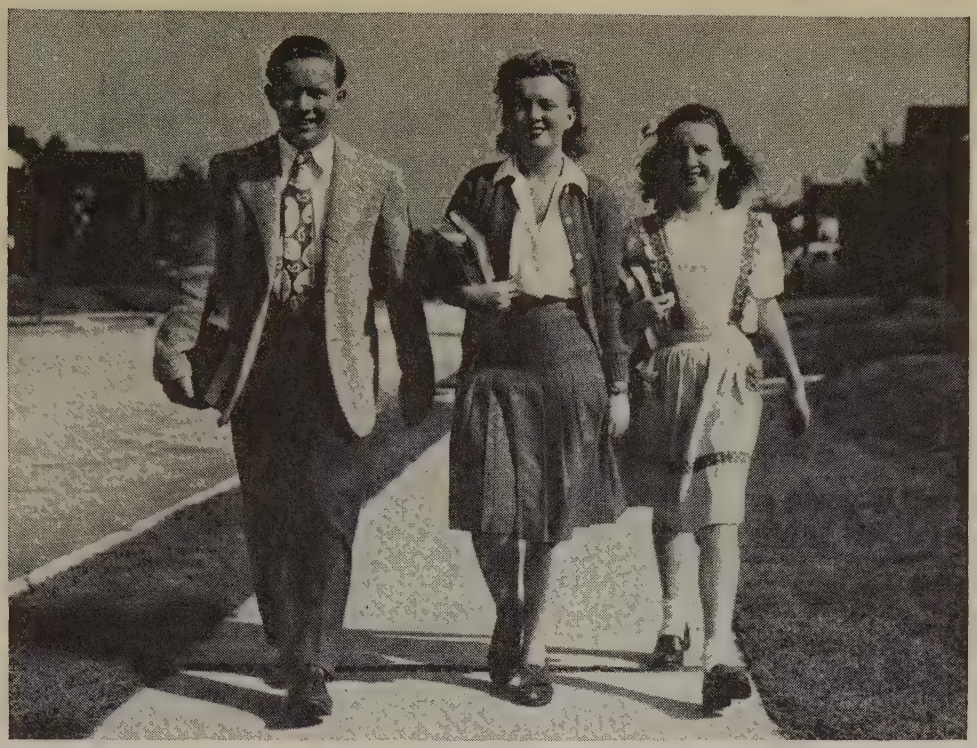

—Harold Lambert Photo

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Is education essential in other lands? Certainly! The hope of a peaceful and Christ-like world depends upon an educated people. Last year our missionaries had oversight of 18,496 students in 335 mission schools. 220 of these were ministerial students.

This is one of the many Christian services you help to undergird with our Gift Annuity Plan.

SINGLE LIFE ANNUITY RATES*

30 to 39 years	2½%	60 to 64 years	5 %
40 to 44 years	3 %	65 to 69 years	5½%
45 to 49 years	3½%	70 to 74 years	6 %
50 to 54 years	4 %	75 to 79 years	6½%
55 to 59 years	4½%	80 yrs. and over	7 %

**The rate on a survivorship annuity is based on the age of the younger person.*

THE
UNITED CHRISTIAN
MISSIONARY SOCIETY

222 South Downey, Indianapolis, Indiana

The United Christian Missionary Society
222 South Downey, Indianapolis 7, Indiana

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Joy and Recovery Comes to a Little Girl Through the World Christmas Festival

A GREEK mother with several children, who had lost her husband, received a box of World Christmas Festival gifts. As she opened the box she divided the gifts among the children. Her litle girl, who had been ill for a month, got a box wrapped in colored paper and tied together with a beautiful red ribbon. As her mother opened the package she found a woolen scarf, some candy, and colored crayons. Later the mother wrote to their new American friends who had donated the gifts:

The package you sent was gratefully received—so much that words can scarcely express my feeling. The children's joy over your gifts is very great. It made them especially happy that someone unknown to them had wished to father them in this respect and they wish to make some return for your very great kindness by their sincere prayers for your well-being.

You have given everything to my children. To my daughter your kindness has brought about her recovery.

Signed—Mary Spiliotoponlon

This year is the sixth anniversary of the World Christmas Festival. More than two million World Christmas Festival gifts have already been donated as tokens of friendship by the American people and distributed without discrimination to children overseas. Everybody interested in finding new friends in other countries can send a World Christmas Gift, together with 10c for each pound of the parcel's weight, to the warehouse of World Friendship Among Children, Sponsored by Church World Service, 214 East 21st St., New York 10, N. Y. A label with donor's name and address should be attached to each gift so that the receiver can write back.

Anyone who does not have time to make up a parcel, for only $3.00 each, may order any number of "Share Your Friendship" parcels which includes the following items: pure wool scarf, cap, and mittens; polo shirt, a pair of bloomers or a pair of shorts, three handkerchiefs, a towel, cake of soap, comb, toothbrush, candy and a greeting card. For the same price, a pair of leather shoes may be sent to a needy child overseas. Name and address will be included in any parcel ordered.

All parcels should be in the Warehouse before November 1 in order to reach overseas in time for the World Christmas Festival on December 15. For leaflets with all instructions write to World Friendship Among Children, 214 East 21st Street, New York 10, N. Y.

Mexican Youth Camp

The annual camp for older young people was held at the hacienda of los Pocitos. Among the 51 campers from the states of Aguascalientes, San Luis Potosi, Zacatecas, and Jalicsco, there were several Congregationalists and Catholics, one Presbyterian, and one Mormon, as well as the Disciples. Four young men, one a Catholic, made the confession of faith.

—LEILA CALLENDER

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OVER 1,500,000
SUNFLOWER DISH CLOTHS
Were sold in 1949 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.
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SAMPLES TO INTRODUCE Sample offer sent immediately to all who send name at once. Hurry! Postcard will do. SEND NO MONEY just your name. KRISTEE CO., 2193 Bar Street, AKRON, OHIO

SAVE A CHILD'S LIFE
FOR $10 A MONTH

Reports —admitted by the Communists, state millions are facing starvation in China. Among the thousands who will die are scores of helpless children, little tots, whimpering in the cold. China's Children Fund is unmolested in its work for children in China.
It can save as many little human lives as funds permit. Have you ever seen a starving child, with his frail legs of only skin and bone, his stomach bloated and swollen because he has been eating grass, tree bark and clay? His eyes seem over large as they stare from his sharp, pinched face, wrinkled like a man of ninety.
FOR ONLY $10 YOU CAN SAVE A CHILD'S LIFE
Have you seen groups of such children, huddled together, looking more like unpleasant animals than human beings? Have you seen dead children in the gutters of cities and ditches of the country side—little forgotten bodies, dirty and smelling? And have you seen children who were rescued from such groups in the 70 orphanage-schools of China's Children Fund where they were sturdy and whole again —normal and promising children? You can adopt such a child for ten dollars a month with no obligation to continue the child's care beyond the first year. You can correspond with your child and his name, address and picture will be furnished you.
WRITE TODAY FOR FULL DETAILS TO:
Dr. J. Calvitt Clarke
CHINA'S CHILDREN FUND, INC.
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Congo Missionary Sees Disciple Chaplains in Germany

IF all goes well, I shall be at Bolenge, Belgian Congo, September 18. I am to fly from Brussels on September 9. The "Colonial Course" here in Belgium means seven hours of lectures each day for four weeks and then a week of exams, all oral and in French. It will be a tense, nerve-straining five weeks.

Before the course began, Lt. Col. and Mrs. Carl Ledbetter, who are at Stuttgart, Germany, invited me to visit them for a week and to see the Passion Play. I arrived in Heidleberg on Saturday morning where Chaplain George Lollis met me and I spent the day with his family. The Ledbetters drove over from Stuttgart in time for lunch. We had a wonderful American dinner of fried chicken, hot rolls, etc., with ice cream, strawberries, and chocolate cake for dessert. Living in the "American Colony" at an army post is next best to having a week in the U. S. A.

I was asked to speak at the church service on Sunday morning and was surprised to find a full church program being carried on: Sunday school, vacation Bible school, camps, Scouts, women's auxiliary. There is also a public school for American children, with its P. T. A.

The activities of the Occupation Forces which thrilled me most and for which we hear the least are those connected with the Youth of Germany program. Boys' Towns are being established; a vacation Bible school is conducted at Nuremburg with over 400 enrolled; in Stuttgart alone there are about 75 of the occupation personnel working entirely with the German Youth Activities. In one town I saw about 7,500 people lining the streets to welcome home its victorious ball team. I saw a group of military officers leading a parade of smiling and cheering young boys—winners of the soap-box derbies in their own towns who had come to Stuttgart to play off the finals. The winner, accompanied by his father and mother, will be sent to the States to compete in the American race.

Everywhere, buildings are in ruins and rebuilding is in progress, but the real rebuilding is being done by such activities as these.

The greatest day of my visit in Germany, however, was the day of the Passion Play at Oberammergau. The play lasted eight hours. It is a real and unforgettable religious experience.

The week passed too quickly. I found that living in a chaplain's home is like living in my brother-in-law's preacher-home—a constant ringing of the telephone, calls to comfort the dying, to see about transportation to a picnic, notice from a Sunday school teacher that she would be out of town on Sunday, orders to go to another unit to give a commencement address. With only one Protestant and one Catholic chaplain to care for the needs of several thousand troops, and many of them with families, it is a busy life.

—EDNA POOLE
Missionary

"The work which centuries might have done must crowd the hours of setting sun."

John R. Mott thus epitomizes the urgency that faces Christians today. The picture shows him examining a map that marks the homes of the writers of meditations in the International Number.

Emphasizing the world brotherhood of the Christian faith, devout Christians from all quarters of the world (including 37 countries) have collaborated to produce this inspiring and heart warming International Number for September-October (12 editions).

This issue of the world's most widely used devotional guide will delight and thrill you. It is an effective means of teaching the universal need of Christ. It gives testimony to the basic faith of Christians. It provides a practical method of presenting the evangelistic and missionary message of our time.

Comments on the International Number of last year were like these:

I have a deepening appreciation of the vital importance of The Upper Room.—John R. Mott

As you read testimonies from all parts of the world it makes you realize the universality of Jesus.—Richmond, Virginia

It surely helps to broaden our horizons and strengthens the bonds of fellowship.—Toronto, Canada

The fact that there are Christians thinking and praying, just as we are, all over the world is a revelation to us smug Americans.—Berkeley, Calif.

It makes one realize how widely read The Upper Room is and how "all one family we", the children of God, are — even though widely separated by distances, languages and customs.—Nassau, Bahamas

Place your order now for the International Number of The Upper Room. Single copy, 10 cents. Ten or more copies to one address, five cents each. Individual subscriptions, 50 cents per year (six issues).

THE UPPER ROOM

The World's Most Widely Used Devotional Guide

1908 Grand Avenue **Nashville 4, Tenn.**

Here and There . . . with *World Call*

Dear Reader:

From Michigan to Iowa, from Montana to Ohio, WORLD CALL and I have been "here and there" in state and district meetings. One of the very nicest things about this work is meeting so many of you. WORLD CALL is like a magic word, opening the door to new friendships. It certainly was given a warm welcome everywhere we went, and I basked in the reflected warmth and knew I was welcome, too.

The good reports from WORLD CALL enthusiasts were most gratifying. "WORLD CALL is getting better and better." I heard that expression over and over. "We use WORLD CALL for our study programs" was said repeatedly. "I wouldn't be without WORLD CALL for anything," and "I read it from cover to cover every month" kept me walking on air most of the time.

I really was surprised at the number of men who made that last statement. The first to do so gave me his card which read, Wellington M. Logan, Field Secretary of the American Bible Society, Michigan. I thought he must be the exception that proved the rule that men do not read WORLD CALL. As time went on, this happened so often that I found Mr. Logan was not one of the few, but one of the many men who read WORLD CALL "from cover to cover."

Then I wondered where I got the idea that only women read WORLD CALL. Having worked with women for several years past, do you suppose it could have come from them? If so, it is time we pass the word around that WORLD CALL is a magazine for men as well as for women.

Mrs. Emil A. Kast, WORLD CALL secretary of First Church, Fort Morgan, Colorado, writes of their quarterly evening meetings which are conducted by the men. She says, "We have been doing this for years, and I don't think the men would want to discontinue it. The men take care of the entire program . . . using the regular program material and articles from WORLD CALL. The Christian Women's Fellowship groups take turns serving refreshments during the social hour."

Now there is an idea I should like to see carried out in some other churches.

Mrs. Gilbert Swanson, First Church, Gardenia, California, sends us an idea "to generate interest and cure indifference." At the suggestion of the pastor's wife, Mrs. W. W. Jewell, each member of the group made a scrapbook of the study of Japan. The covers were colored and gayly decorated, and the forty-eight pages were filled with pictures and articles, ninety-five per cent of which were from WORLD CALL. Mrs. Swanson expresses her appreciation of WORLD CALL and her desire to share with you an experience which meant a richer and more interesting study of Japan.

I heartily recommend the use of WORLD CALL in all these ways; but the first prerequisite is to *read* it.

—EVYLIN R. GRIBBLE
NATIONAL WORLD CALL SECRETARY

Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes—July 1, 1949 to June 30, 1950 Compared with July 1, 1948 to June 30, 1949

	Undesignated and Specific Gifts[1]		Designated Gifts[2]	
	1948-49	1949-50	1948-49	1949-50
Churches	$ 935,685.10	$ 941,984.43	$ 138,870.97	$133,367.52
Bible Schools	383,617.77	375,208.61	12,027.83	12,340.74
Women's Missionary Societies	221,131.35	200,578.04	9,756.70	3,336.08
Councils	479,998.22	508,263.17	10,467.11	9,932.46
Young Matrons' Missionary Societies	9,959.10	9,365.42	75.00	403.13
Guilds	42,808.09	42,510.61	947.14	982.60
Youth Groups	46,253.29	48,160.06	1,040.98	441.21
Children's Groups	3,307.99	4,666.38	472.52	305.35
Individuals	17,243.21	17,231.12	36,194.95	21,879.15
Grand Totals	$2,140,004.12	$2,147,967.54	$ 209,853.20	$182,988.24
Adult Missionary Organizations Totals	$ 753,896.76	$ 760,716.94	$ 21,245.95	$ 14,654.27

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gain in undesignated and specific gifts $7,963.42.

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Last Column

Watch Out, Chickens!

"In case anyone has a goose egg (not golden)" Lyrel Teagarden, missionary in Nantung, China, advises, "and does not know what to do with it, here is what Pauline Starn and I found out about one which was given to us:

"One goose egg may be substituted for three hen's eggs, or possibly for three-and-a-half or four. With the white we made a cake calling for the whites of three eggs; with the yolk we made date bars calling for three egg yolks. Both recipes turned out much lighter than usual.

"As for the goose egg, it was enormous, but our Chinese friends told us it was a comparatively small one. Nantung chickens are famous, but they had better watch out or the geese will put them in the shade."

Gossip

I called at a house where a man was plucking a turkey. As I watched he remarked, "This job always reminds me of a lesson I once learned. As a boy I loved to carry tales and tittle tattle.

"My father warned me but I did not heed his advice. Then one day he sent me for a turkey, and as I knew that I should have it to pluck I set to work with a will as I crossed the fields on my way home. When I handed the plucked bird to father I began to tell him of something I had heard, when he said, 'Go and bring me all the feathers of that turkey.'

"I stared at him, for they had been scattered in the wind. I have never forgotten that gossip is like those turkey feathers, so easy to broadcast, so difficult, even impossible, to recover."

—G. H. INGLES
The Christian Advocate
Birmingham, England

This year we have one new missionary, Velma McGill, in the Language School in Landour. I recall an experience I had while studying the language, shortly after we began our work in India.

I had missed part of the patient's story, but had grasped enough to have a fairly good idea as to the complaint. I had gotten him onto the examining table, against his wishes, and was beginning my examination while continuing to question him on certain points of his trouble. In answer to one of my questions he gave a reply that did not seem to make sense. At this stage one of my Indian helpers came to my rescue to explain that the pain was not in the man's tummy, but was in his wife's tummy and she was at home.

—KENNETH BONHAM
Pendra Road, C. P., India

Open stretches of highway should not be regarded as places for a burst of speed, but rather as welcome intermissions that ease the strain of driving in unusually heavy traffic.

THE CHURCH AND THE MINISTRY

is the theme for

Set Forth
the
Christian
Philosphy
of the
Ministry

* * *

First—
The
Ministry

Encourage
the
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to
Recruit,
Train and
Sustain
the Ministry

* * *

Then—
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